

THE PROPHET JESUS (AS) WILL RETURN



HARUN YAHYA
(ADNAN OKTAR)

Like all the other prophets, the Prophet Jesus ('Isa) (as) is a chosen slave of Allah whom Allah assigned to summon people to the true path. However, Allah has given the Prophet Jesus (as) some attributes distinguishing him from other prophets, the most important one being that he was raised up to Allah and that he will come back to earth again.

The Prophet Jesus (as) was not crucified and killed nor did he die for any other reason. We are told in the Qur'an that they did not kill him and they did not crucify him and that Allah raised him up to His Presence. Furthermore, the Qur'an contains information about some events from the life of the Prophet Jesus (as) which have not yet happened. Thus, his second coming to earth is a prerequisite for these events to happen. There is no doubt that the events related in the Qur'an will certainly happen.

This book presents evidence that the Prophet Jesus (as) did not die, that he was raised to the Presence of Allah and that he will return again. The sources used are Qur'anic verses, hadiths and the interpretations of Islamic scholars.



ABOUT THE AUTHOR

Adnan Oktar, who writes under the pen-name Harun Yahya, was born in Ankara in 1956. He studied arts at Istanbul's Mimar Sinan University, and philosophy at Istanbul University.

Since the 1980s, the author has published many books on political, faith-related and scientific issues. Greatly appreciated all around the world, these works have been instrumental in helping many to return their faith in Allah, and, in many others, to gain a deeper insight into their faith. Harun Yahya's books appeal to all kinds of readers, regardless of their age, race, or nationality, for they focus on one objective: to broaden the reader's perspective by encouraging him or her to think about a number of critical issues, such as the existence of Allah and His unity, and to live by the values He prescribed for them.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ
رَسُولُهُ
مُحَمَّدٌ



THE PROPHET JESUS(AS) WILL RETURN

When the angels said, 'Maryam, your Lord gives you good news of a Word from Him. His name is the Messiah, Jesus, son of Maryam of high esteem in the world and the Hereafter, and one of those brought near. (Surah Al 'Imran: 45)

Harun Yahya - Adnan Oktar



ABOUT THE AUTHOR

Now writing under the pen-name of HARUN YAHYA, Adnan Oktar was born in Ankara in 1956. Having completed his primary and secondary education in Ankara, he studied arts at Istanbul's Mimar Sinan University and philosophy at Istanbul University. Since the 1980s, he has published many books on political, scientific, and faith-related issues. Harun Yahya is well-known as the author of important works disclosing the imposture of evolutionists, their invalid claims, and the dark liaisons between Darwinism and such bloody ideologies as fascism and communism.

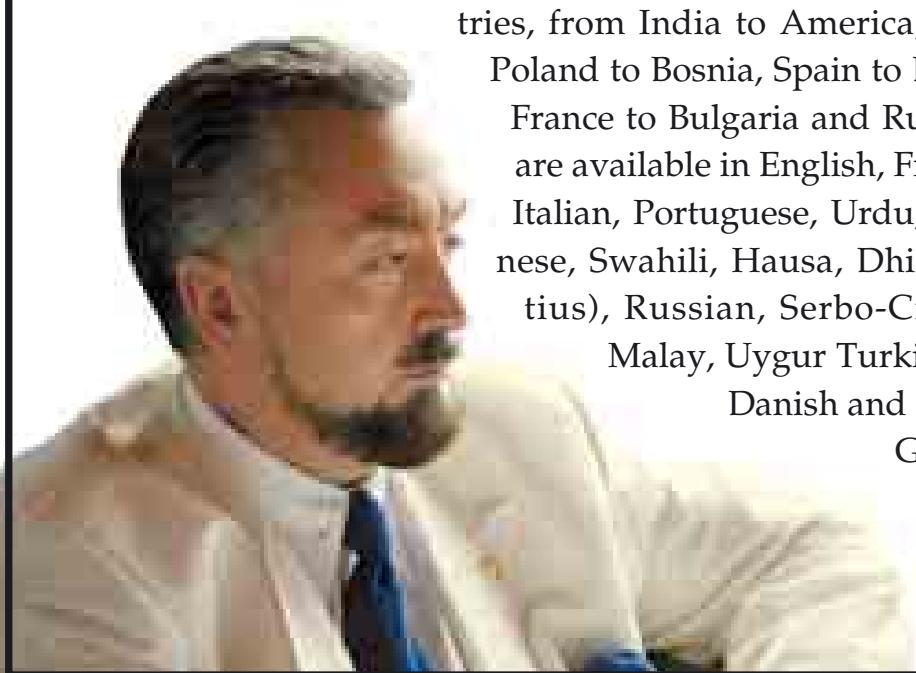
Harun Yahya's works, translated into 60 different languages, constitute a collection for a total of more than 45,000 pages with 30,000 illustrations.

His pen-name is a composite of the names Harun (Aaron) and Yahya (John), in memory of the two esteemed Prophets who fought against their peoples' lack of faith. The Prophet's seal on his books' covers is symbolic and is linked to their contents. It represents the Qur'an (the Final Scripture) and the Prophet Muhammad (saas), last of the prophets. Under the guidance of the Qur'an and the Sunnah (teachings of the Prophet [saas]), the author makes it his purpose to disprove each fundamental tenet of irreligious ideologies and to have the "last word," so as to completely silence the objections raised against religion. He uses the seal of the final Prophet (saas), who attained ultimate wisdom and moral perfection, as a sign of his intention to offer the last word.

All of Harun Yahya's works share one single goal: to convey the Qur'an's message, encourage readers to consider basic faith-related issues such as Allah's existence and unity and the Hereafter; and to expose irreligious systems' feeble foundations and perverted ideologies.

Harun Yahya enjoys a wide readership in many countries, from India to America, England to Indonesia, Poland to Bosnia, Spain to Brazil, Malaysia to Italy, France to Bulgaria and Russia. Some of his books are available in English, French, German, Spanish, Italian, Portuguese, Urdu, Arabic, Albanian, Chinese, Swahili, Hausa, Dhivehi (spoken in Mauritius), Russian, Serbo-Croat (Bosnian), Polish, Malay, Uygur Turkish, Indonesian, Bengali, Danish and Swedish.

Greatly appreciated all around the world, these



works have been instrumental in many people recovering faith in Allah and gaining deeper insights into their faith. His books' wisdom and sincerity, together with a distinct style that's easy to understand, directly affect anyone who reads them. Those who seriously consider these books, can no longer advocate atheism or any other perverted ideology or materialistic philosophy, since these books are characterized by rapid effectiveness, definite results, and irrefutability. Even if they continue to do so, it will be only a sentimental insistence, since these books refute such ideologies from their very foundations. All contemporary movements of denial are now ideologically defeated, thanks to the books written by Harun Yahya.

This is no doubt a result of the Qur'an's wisdom and lucidity. The author modestly intends to serve as a means in humanity's search for Allah's right path. No material gain is sought in the publication of these works.

Those who encourage others to read these books, to open their minds and hearts and guide them to become more devoted servants of Allah, render an invaluable service.

Meanwhile, it would only be a waste of time and energy to propagate other books that create confusion in people's minds, lead them into ideological confusion, and that clearly have no strong and precise effects in removing the doubts in people's hearts, as also verified from previous experience. It is impossible for books devised to emphasize the author's literary power rather than the noble goal of saving people from loss of faith, to have such a great effect. Those who doubt this can readily see that the sole aim of Harun Yahya's books is to overcome disbelief and to disseminate the Qur'an's moral values. The success and impact of this service are manifested in the readers' conviction.

One point should be kept in mind: The main reason for the continuing cruelty, conflict, and other ordeals endured by the vast majority of people is the ideological prevalence of disbelief. This can be ended only with the ideological defeat of disbelief and by conveying the wonders of creation and Qur'anic morality so that people can live by it. Considering the state of the world today, leading into a downward spiral of violence, corruption and conflict, clearly this service must be provided speedily and effectively, or it may be too late.

In this effort, the books of Harun Yahya assume a leading role. By the will of Allah, these books will be a means through which people in the twenty-first century will attain the peace, justice, and happiness promised in the Qur'an.

TO THE READER

A special chapter is assigned to the collapse of the theory of evolution because this theory constitutes the basis of all anti-spiritual philosophies. Since Darwinism rejects the fact of creation-and therefore, Allah's existence-over the last 150 years it has caused many people to abandon their faith or fall into doubt. It is therefore an imperative service, a very important duty to show everyone that this theory is a deception. Since some readers may find the opportunity to read only one of our books, we think it appropriate to devote a chapter to summarize this subject.

All the author's books explain faith-related issues in light of Qur'anic verses, and invite readers to learn Allah's words and to live by them. All the subjects concerning Allah's verses are explained so as to leave no doubt or room for questions in the reader's mind. The books' sincere, plain, and fluent style ensures that everyone of every age and from every social group can easily understand them. Thanks to their effective, lucid narrative, they can be read at one sitting. Even those who rigorously reject spirituality are influenced by the facts these books document and cannot refute the truthfulness of their contents.

This and all the other books by the author can be read individually, or discussed in a group. Readers eager to profit from the books will find discussion very useful, letting them relate their reflections and experiences to one another.

In addition, it will be a great service to Islam to contribute to the publication and reading of these books, written solely for the pleasure of Allah. The author's books are all extremely convincing. For this reason, to communicate true religion to others, one of the most effective methods is encouraging them to read these books.

We hope the reader will look through the reviews of his other books at the back of this book. His rich source material on faith-related issues is very useful, and a pleasure to read.

In these books, unlike some other books, you will not find the author's personal views, explanations based on dubious sources, styles that are unobservant of the respect and reverence due to sacred subjects, nor hopeless, pessimistic arguments that create doubts in the mind and deviations in the heart.

CONTENTS

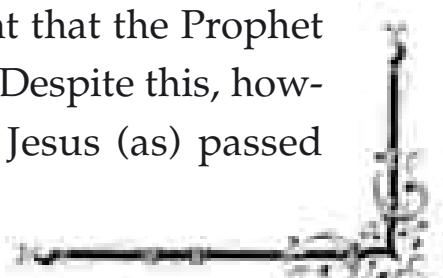
INTRODUCTION	9
THE RELIGION WITH ALLAH IS ISLAM	11
PEOPLE IN TROUBLE BEG FOR A SAVIOUR	16
THE PROPHET JESUS (AS), SON OF MARYAM (AS), IN THE QUR'AN	23
THE RETURN OF THE PROPHET JESUS (AS) TO EARTH	56
THE SECOND COMING TO EARTH OF THE PROPHET JESUS (AS) IN THE RISALAT AN-NOOR	84
HOW CAN WE RECOGNISE THE PROPHET JESUS (AS)?	117
CONCLUSION	130
THE DECEPTION OF EVOLUTION	132

INTRODUCTION

Like all the other prophets, the Prophet Jesus (as) is a chosen slave of Allah whom Allah assigned to summon people to the true path. However, Allah has given the Prophet Jesus (as) some attributes distinguishing him from other prophets, the most important one being that he was raised up to Allah and that he will come back to earth again.

Contrary to what most people believe, the Prophet Jesus (as) was not crucified and killed nor did he die for any other reason. The Qur'an tells us that they did not kill him and they did not crucify him and that Allah raised him up to Him. Furthermore, the Qur'an acquaints us with some events from the life of the Prophet Jesus (as) which have not yet happened. Thus, his second coming to earth is a prerequisite for these events to happen. There is no doubt that the events related in the Qur'an will certainly happen.

In addition we are told in a great many reliable hadiths¹ of the Prophet Muhammad (saas) that the Prophet Jesus (as) is alive in the Sight of Allah and will return to earth, and that when he does so he will rule with the Qur'an, be a means whereby the Christian world turns to Islam, and will, together with Hazrat Mahdi (as)², make Islamic moral values prevail all over the world. Great Islamic scholars are in agreement that the Prophet Jesus (as) did not die and will return to earth. Despite this, however, some people assume that the Prophet Jesus (as) passed



away some thousands of years ago and that thus it is unlikely that he will return. This is a misconception arising from lack of knowledge about the Qur'an and the hadith.

The Prophet Muhammad (saas) also told us that in the time when the Prophet Jesus (as) will be sent back to earth, which is called 'the end of time', there will be a period in which the earth will attain unprecedented peace, justice and welfare.

The 'end times' refers to the period of time close to the end of the world. According to Islam, in this time, there will be the terrible trials of the *dajjal* (antichrist), many earthquakes and the emergence of Yajuj and Majuj (Gog and Magog) after which the ways of the Qur'an will prevail and people will extensively adhere to the values it teaches.

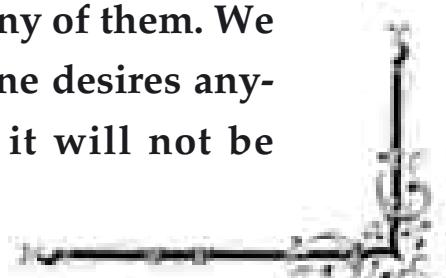
Evidence that the Prophet Jesus (as) did not die, that he was raised to the Presence of Allah and that he will return again will be examined in this book in the light of the Qur'anic verses, hadiths and Islamic scholars' interpretations. However, before proceeding, it would be beneficial to remind ourselves of some basic information directly related to this subject.



THE RELIGION WITH ALLAH IS ISLAM

Throughout history, Allah has sent His messengers to many peoples. These messengers of Allah summoned mankind to the true path and communicated to them His ways. However today, some believe that the various messengers brought different religions to mankind. This is a misconception. The religions revealed by Allah to separate peoples in distinct periods were in fact one and the same. For instance, although the revelation given to the Prophet Jesus (as) abolished some of the prohibitions of the previous revelation, there are in principle no huge differences between the religions revealed by Allah. What has been revealed to the former prophets, the Prophets Moses (as) and the Prophet Jesus (as), and to the last Prophet Muhammad (saas) are essentially the single true religion in Allah's Sight. Verses of the Qur'an confirm this:

Say, "We believe in Allah and what has been sent down to us and what was sent down to Abraham, Ishmael and Isaac and Jacob and the Tribes, and what Moses and Jesus and all the prophets were given by their Lord. We do not differentiate between any of them. We are Muslims submitted to Him. If anyone desires anything other than Islam as a religion, it will not be



accepted from him, and in the Hereafter he will be among the losers." (Surah Al 'Imran: 84-85)

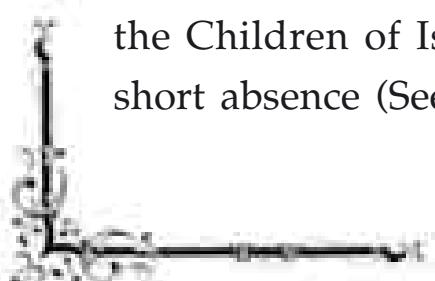
These verses indicate that the right way revealed to man is Islam and that all the prophets summoned their peoples to a common way.

In another verse Allah ordains: "... I am pleased with Islam as a religion (*deen*) for you!" (Surat al-Ma'ida: 3). Allah sent His messengers to convey this religion, the one He is pleased with, to their peoples and thus warn mankind. Each person, to whom Allah's message is conveyed, and who is thus summoned to this religion is held responsible for adhering to it.

However, some societies have accepted the message while others have denied it. In some societies, on the other hand, the right way has degenerated into perverted beliefs after the death of their messenger. This is related in the Qur'an as follows:

The Religion with Allah is Islam. Those given the Book only differed after knowledge had come to them, envying one another. As for those who reject Allah's Signs, Allah is swift at reckoning. (Surah Al 'Imran: 19)

One of the societies that went astray after following the right way for a while was a section of the Children of Israel (*Bani Isra'il*). As the Qur'an informs us, Allah sent many prophets to the Children of Israel and informed them about the right way. Yet, each time some of them revolted against a prophet or, after the death of a prophet, they transformed the right way into a set of perverted beliefs. Furthermore, from the Qur'an we know that even when the Prophet Moses (as) was still alive, some among the Children of Israel worshipped the golden calf during his short absence (See Surah Ta Ha: 83-94). After the death of the



Prophet Moses (as), Allah sent many other prophets to the Children of Israel to warn them and the last of these prophets was the Prophet Jesus (as).

Throughout his life, the Prophet Jesus (as) called his people to live by the religion (*deen*) revealed by Allah and reminded them to be true slaves of Allah. He instructed them in the commandments of the *Injil* – the revelation granted to him, fragments of which may survive in parts of the Gospels. The *Injil* affirmed the commandments of the *Tawrah* – the revelation granted to the Prophet Moses (as), some of which remains in the *Tawrah* and in the Old Testament – which had by then been corrupted. Criticising the improper teachings of the rabbis who were responsible for the degeneration of the true religion (*deen*), the Prophet Jesus (as) abolished the false rules that were invented by some rabbis themselves and through which they derived personal gain. He summoned the Children of Israel to the unity of Allah, to truthfulness, and to virtuous conduct. The Qur'an tells us:

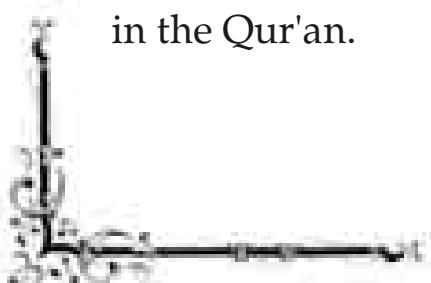
I come confirming the *Tawrah* I find already there, and to make lawful for you some of what was previously forbidden to you. I have brought you a sign from your Lord. So have fear of Allah and obey me. (Surah Al 'Imran: 50)

However, after the Prophet Jesus (as) left the earth, some of his later followers started to corrupt the revelation. Under the influence of some pagan ideas from the Greeks, they developed a perverted belief in the 'Trinity' (the Father, the Son and the Holy Ghost) (Surely Allah is beyond that). Under the name of Christianity, they adhered to a totally different religion. Although the Christianity of today contains some beliefs and

practices belonging to the true faith, the religion revealed to the Prophet Jesus (as) has been corrupted by certain individuals who came after him. Many years after the first coming of the Prophet Jesus (as), unidentified people authored the books of what we know today as the New Testament, and they wrote them in Greek whereas the language of the Prophet Jesus (as) and his disciples was Aramaic, a language close to Arabic. In succeeding ages, historians compiled these writings. Consequently, Christianity today has lost much of the Prophet Jesus' (as) original teaching.

After the Prophet Jesus (as), Allah sent another messenger from a different tribe in order that through him He could reveal and restore the original religion to the world, and He endowed him with a noble book. This messenger was the Prophet Muhammad (saas) and the book is the Qur'an, the only unaltered Divine revelation.

The Qur'an addresses all mankind and is relevant for all times. All people from all ages will be held responsible for adhering to this book, if they have been exposed to the message of Islam. They will be judged according to the Qur'an on the Day of Judgement. In this day and age especially, all the nations of the world are, in a sense, united and have almost become like a single tribe, thanks to technological breakthroughs. One academic referred to the world today as 'the global village'. Therefore, there are few people in the world today who can be unaware of the existence of the Qur'an and who are uninformed about Islam. Despite this, only a certain part of people has faith in the Qur'an.



It is glad tidings stated in the Qur'an and reported in detail in the hadith that the Prophet Jesus (as) will come back to earth and summon people to the right way so that the contradictory state of affairs that present-day Christians find themselves in will be resolved. As will be dealt with in succeeding chapters of this book, the Prophet Jesus (as) was raised up to the Presence of Allah and has not yet died a physical death. After a while, he will return and, as related in the hadith, make Islam prevail in the world together with Hazrat Mahdi (as). To the best of their abilities, both the Christian and the Muslim worlds are preparing to meet this blessed visitor and to merit his superior morality.

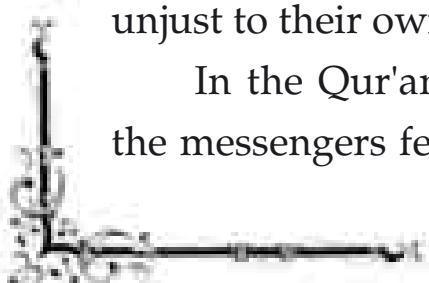


PEOPLE IN TROUBLE BEG FOR A SAVIOUR

What reason could you have for not fighting in the Way of Allah – for those men, women and children who are oppressed and say, "Our Lord, take us out of this city whose inhabitants are wrongdoers! Give us a protector from You! Give us a helper from You!"? (Surat an-Nisa': 75)

We learn from the Qur'an that very often social and moral corruption was prevalent in a nation before a messenger was sent to that society. Once a messenger came to that society, those following him attained a blissful, peaceful and bountiful life even in the midst of their honourable struggle for the good pleasure of Allah. After this blessed period, however, some people drifted away from their spiritual values, revolted and ultimately tended almost to disbelief. In some cases, they worshipped gods other than Allah and thus were unjust to their own selves.

In the Qur'an, Allah relates the loyalty, sincerity and fear the messengers felt for Allah and then informs us of how some



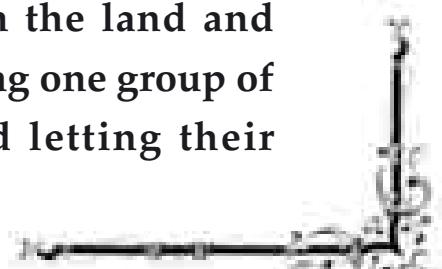
generations coming after them lost their faith completely. They drifted because of their whims and desires and became deprived of all their values. The Qur'an tells us about these people in the following words:

Those are some of the Prophets Allah has blessed, from the descendants of Adam and from those We carried with Noah, and from the descendants of Abraham and Israel and from those We guided and chose. When the signs of the All-Merciful were recited to them, they fell on their faces, weeping in prostration. An evil generation succeeded them who neglected the prayers and followed their appetites. They will plunge into the Valley of Evil. (Surah Maryam: 58-59)

Those people who neglected their divine responsibilities suffered Allah's wrath expressed through various disasters. Allah withdrew His favour from these people. In accordance with the verse "**But if anyone turns away from My reminder, his life will be a dark and narrow one...**" (Surah Ta Ha: 124), they suffered from different afflictions such as scarcity and social and economic problems arising from their moral degeneration and political instability.

Under irreligious systems, those people who were insolent towards the divine revelation were exposed to various pressures and injustices. The period of Pharaoh (*Fir'awn*) is a typical example recounted in the Qur'an. Exulting in his affluence, Pharaoh led an extravagant life and his people suffered under his tyranny. This situation is explained in the Qur'an:

Pharaoh exalted himself arrogantly in the land and divided its people into camps, oppressing one group of them by slaughtering their sons and letting their



women live. He was one of the corrupters. (Surat al-Qasas: 4)

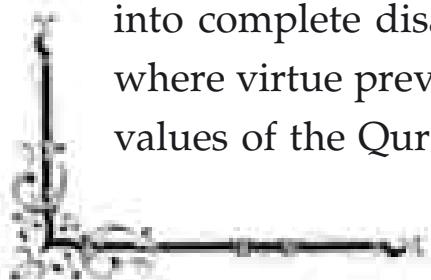
Under such circumstances where people suffer economic and social problems under the tyranny of unjust leaders, the need for a saviour is profoundly felt. This is the person who removes the unfavourable aspects of the system caused by the disbelief (*kufr*) of the ruler and his people and brings the peace, justice and security which come along with obedience to Allah and His Messenger.

After the Prophet Moses (as), the Children of Israel also faced the same difficulties under the rule of tyrants. They were driven from their homes and lands and suffered intensely. Realising that neither the idols they worshipped, nor their possessions, nor ancestors would save them from such undesirable circumstances, they asked for a king from Allah; a saviour who would save them from this cruel system.

"You Will Not Find Any Changing in the Pattern of Allah"

From the stories related in the Qur'an, we understand that almost the same fate befell each of the past civilisations that revolted against their messengers. The circumstances under which people led their lives, the sending of messengers to warn them and destruction of some of them all follow the same pattern.

Modern societies also undergo rapid corruption and degeneration. Poverty, misery and disorder throw the lives of people into complete disarray and make them wish for a peaceful life where virtue prevails. Apparently, justice can prevail only if the values of the Qur'an become predominant among people. Only



people having real values can bring solutions to all the troubles that people experience today. Indeed, Allah sent prophets and messengers to the earlier generations who experienced similar social depressions, and He sometimes granted amazing blessings to those who followed the messengers. This is related in the following verse:

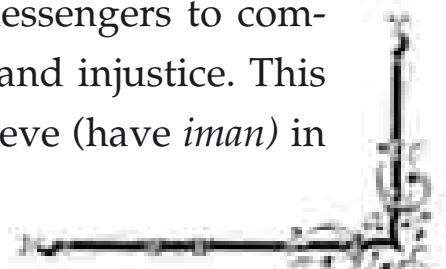
**If only the people of the cities had had faith and feared,
We would have opened up to them blessings from
heaven and earth. But they denied the truth so We
seized them for what they earned. (Surat al-A'raf: 96)**

This verse, as well as many others confirming it, reveals that the one and only way to attain bliss and peace is adherence to Islam. This principle will apply to coming generations as it did to previous ones. In places bereft of Islam, injustice, insecurity and instability prevail. This is the law of Allah. That there exists no change in the law of Allah is stated in the Qur'an:

... But then when a warner did come to them, it only increased their aversion, shown by their arrogance in the land and evil plotting. But evil plotting envelops only those who do it. Do they expect anything but the pattern of previous peoples? You will not find any changing in the pattern of Allah. You will not find any alteration in the pattern of Allah. (Surah Fatir: 42-43)

Living Islam According to the Qur'an

As mentioned in the previous section, we are informed in the Qur'an that Allah sends prophets and messengers to communities for their deliverance from disbelief and injustice. This prophet or messenger leads his people to believe (have *iman*) in



Allah without ascribing partners to Him, and to fear Him. If the community persists in denial, he warns them of Allah's wrath. Allah tells us in the Qur'an that He destroys no tribe before this warning is delivered:

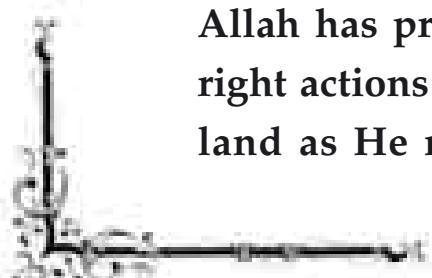
We have never destroyed a city without giving it prior warning as a reminder. We were never unjust. (Surat ash-Shu'ara: 208-209)

In the age in which we live, one observes degeneration, both physical and spiritual, in society at large accompanied by economic and political instability. Huge gaps exist between rich and poor, and social corruption is steadily escalating. All these point to significant developments that will take place in the near future. After such dark periods, with the return of the Prophet Jesus (as) and the emergence of Hazrat Mahdi (as), the religion of Allah will certainly prevail over the entire world and the true religion will supersede all pagan religions. To His true believers (muminun), Allah gives good tidings of this:

But Allah refuses to do other than perfect His Light, even though the unbelievers detest it. It is He Who sent His messenger with guidance and the religion of truth to exalt it over every other religion, even though those who associate partners with Allah (mushrikun) detest it. (Surat at-Tawba: 32-33)

In Surat an-Nur, Allah informs His true believers who engage in "right actions" without associating partners with Him and who purely seek His good pleasure, that they will attain power, as preceding believers always did:

Allah has promised those of you who believe and do right actions that He will make them successors in the land as He made those before them successors, and



firmly establish for them their religion with which He is pleased and give them, in place of their fear, security. "They worship Me, not associating anything with Me." Any who disbelieve after that, such people are deviators. (Surat an-Nur: 55)

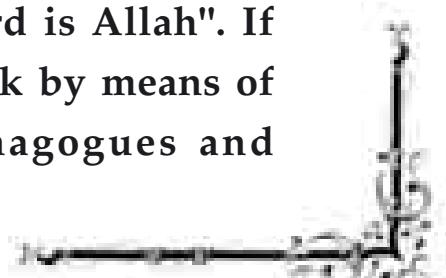
In the above verse, we learn that the criterion for the spread of Islam is the existence of believers who are purely slaves of Allah without ascribing partners to Him and who engage in good deeds in His way.

We have seen that in every age, Allah has answered the call of His slaves who desperately needed His help. This also holds true for this age and for the future. As was the case with earlier ages, in our time, too, Allah will save people from the injustice of the system of disbelief and present them with the beauty of Islam.

In particular, the deliverance of the Islamic world from the troubles that beset it, as revealed in the hadith, is close at hand. Surely, as in every age, today people hope that a saviour will appear. This saviour, that will take mankind from 'darkness to the light,' is the religion of Islam. The Prophet Jesus (as) and Hazrat Mahdi (as), who will be the means whereby people will live by these superior values, will defeat intellectually all the systems that deny Allah, and they will render corrupted ideologies invalid.

Allah promises His help to His slaves who sincerely turn to Him and have deep fear of Him:

Those who were expelled from their homes without any right merely for saying, "Our Lord is Allah". If Allah had not driven some people back by means of others, monasteries, churches, synagogues and



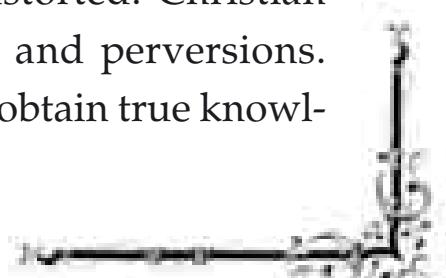
mosques, where Allah's name is mentioned much, would have been pulled down and destroyed. Allah will certainly help those who help Him – Allah is all-Strong, Almighty, those who, if We establish them firmly on the earth, will establish prayer and pay the poor-due, and command what is right and forbid what is wrong. The end result of all affairs is with Allah. (Surat al-Hajj: 40-41)



THE PROPHET JESUS (AS), SON OF MARYAM (AS), IN THE QUR'AN

This section looks at the details regarding the second coming of the Prophet Jesus (as) as found in the most reliable sources. The first of these sources is most certainly the Qur'an, the unaltered Speech of Allah, as expressed in the Qur'an, "**No one can change His words**" (Surat al-An'am 115); and the second is the Sunnah of the Last Messenger of Allah, the Prophet Muhammad (saas). The Qur'an provides detailed information about many stages of the Prophet Jesus' (as) life including his birth, his being raised to the Presence of Allah, his second coming and his death.

The Prophet Jesus (as), who lived some two thousand years ago, is a blessed messenger of Allah. He is held in high esteem both in this world and the Hereafter, as the Qur'an informs us. The true religion revealed to him still remains today, albeit in name only. That is because the original teaching communicated by the Prophet Jesus (as) has been distorted. The book Allah revealed to the Prophet Jesus (as), too, is distorted. Christian sources have undergone various alterations and perversions. Consequently today, it is unlikely that we can obtain true knowl-



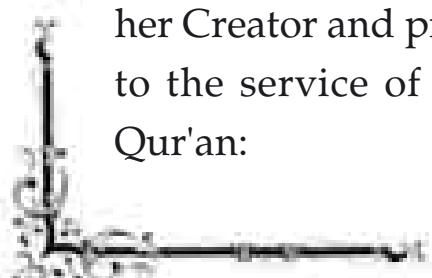
edge regarding the Prophet Jesus (as) from Christian sources.

The only sources from which we can gain accurate knowledge about the Prophet Jesus (as) are the Qur'an, the book Allah assures He will keep unchanged until the Day of Judgement, and the Sunnah of His Messenger the Prophet Muhammad (saas). In the Qur'an, Allah gives an account of the birth and life of the Prophet Jesus (as), some incidents he met in his life, the people surrounding him and many other subjects related to him. Furthermore, the Qur'anic verses also inform us about the life of Maryam (as) before she gave birth to the Prophet Jesus (as), how she conceived in a miraculous way and the reactions of the people surrounding her to this incident. Moreover, some verses of the Qur'an imply that the Prophet Jesus (as) will come to earth for a second time in the end times. This section presents some of this Qur'anic information.

The Birth of Maryam (as) and the Way She Was Raised

Maryam (as), who was chosen to give birth to the Prophet Jesus (as), was born at a time of social disorder. Allah specially chose Maryam (as) for this blessed duty and brought her up accordingly. Maryam (as) came from a noble family, the family of 'Imran. Allah chose this family over all people.

The members of the family of 'Imran were known to be people having great faith in Allah. They turned to Him while doing all their deeds and meticulously observed His limits. When 'Imran's wife learned that she was expecting a child, she turned to her Creator and prayed, and she devoted what was in her womb to the service of Allah. Allah gives an account of this in the Qur'an:

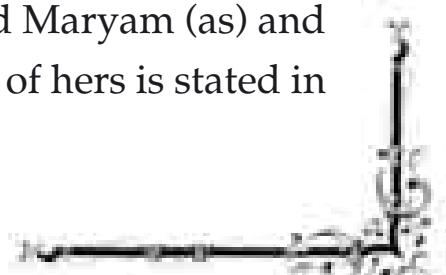


Remember when the wife of 'Imran said, "My Lord, I have pledged to You what is in my womb, devoting it to Your service. Please accept my prayer. You are the All-Hearing, the All-Knowing." When she gave birth, she said, "My Lord! I have given birth to a girl" – and Allah knew very well what she had given birth to, male and female are not the same – "and I have named her Maryam and placed her and her children in Your safekeeping from the accursed shaytan." (Surah Al 'Imran: 35-36)

When Maryam (as) was born, Imran's wife sought only the good pleasure of Allah. She turned to Allah and placed Maryam (as) and her children in His safekeeping from the accursed shaytan. In return for her sincerity and prayer, Allah gave Maryam (as) noble virtues. In the Qur'an, Allah explains how Maryam (as) was brought up under His protection and meticulous care. **"Her Lord accepted her with approval and made her grow in health and beauty."** (Surah Al 'Imran: 37). Zakariyya (Zachariah) (as) became Maryam's (as) guardian and during the time she spent with him, he realised that she was favoured with exceptional qualities. Moreover, Allah showed her many favours:

... Every time Zakariyya (Zachariah) visited her in the Upper Room, he found food with her. He said, "Maryam, how did you come by this?" She said, "It is from Allah. Allah provides for whomever He wills without any reckoning." (Surah Al 'Imran: 37)

Just as Allah chose the family of 'Imran, He also chose Maryam (as), a member of 'Imran's family, and provided her with an exceptional upbringing. Allah purified Maryam (as) and chose her over all other women. This attribute of hers is stated in the Qur'an:



And when the angels said, "Maryam, Allah has chosen you and purified you. He has chosen you over all other women. Maryam, obey your Lord and prostrate and bow with those who bow." (Surah Al 'Imran: 42-43)

In the community in which she lived, Maryam (as) became known for the loyalty and sincerity she showed to Allah. She is especially distinguished as a woman "who guarded her chastity". In Surat at-Tahrim, we find an account of this:

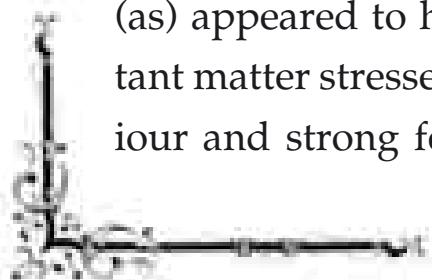
Maryam, the daughter of 'Imran, who guarded her chastity – We breathed Our Spirit into her and she confirmed the Words of her Lord and His Book and was one of the obedient. (Surat at-Tahrim: 12)

The Prophet Jesus (as) Was Born Without a Father

One of the greatest miracles Allah manifested on the Prophet Jesus (as) is the manner in which Maryam (as) conceived. The Qur'an gives a great many details on this subject. The way that Jibril (Gabriel) (as) appeared to her is described in these terms in Surah Maryam:

Mention Maryam in the Book, how she withdrew from her people to an eastern place, and veiled herself from them. Then We sent Our Spirit to her and it took on for her the form of a well-made man. (Surah Maryam: 16-17)

As we are informed in the verses above, in one of the phases of her life, Maryam (as) withdrew from her people to an eastern place and spent some part of her life there. At this time, Jibril (as) appeared to her as a normal human being. Another important matter stressed in the verses is Maryam's (as) modest behaviour and strong fear of Allah. The first words she spoke when



seeing Jibril (as) were:

"I seek refuge from you with the All-Merciful if you have taqwa." (Surah Maryam: 18)

Yet, Jibril (as) introduced himself and explained that he was a messenger sent by Allah to give her glad tidings. The verses report Jibril's (as) reply as being:

"I am only your Lord's messenger so that He can give you a pure boy." (Surah Maryam: 19)

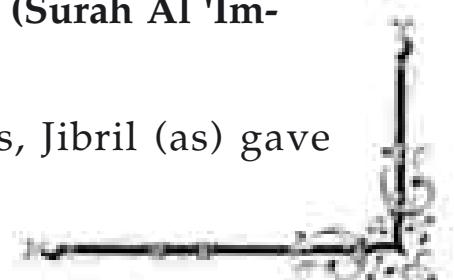
When the angels said, "Maryam, your Lord gives you good news of a Word from Him. His name is the Messiah, Jesus, son of Maryam of high esteem in the world and the hereafter, and one of those brought near."
(Surah Al 'Imran: 45)

Upon hearing these glad tidings, Maryam (as) raised the question of how she could have a son when no man had ever touched her:

She said, "How can I have a boy when no one has touched me and I am not an unchaste woman?" He said, **"It will be so! Your Lord says, 'That is easy for Me. It is so that We can make him a Sign for mankind and a mercy from Us.' It is a matter already decreed."** So she conceived him and withdrew with him to a distant place. (Surah Maryam: 20-22)

She said, "My Lord! How can I have a son when no one has ever touched me?" He said, **"It will be so."** Allah creates whatever He wills. When He decides on something, He just says to it, 'Be!' and it is." (Surah Al 'Imran: 47)

As can be seen from the above verses, Jibril (as) gave



Maryam (as) the glad tidings that she was with child and told her "**Allah just says to it, 'Be!' and it is.**" Maryam (as) had never been touched by a man. In other words, the Prophet Jesus (as) did not come into the world in the normal way in which children are created. This is just one of the miracles that the Prophet Jesus (as) experienced during his life and will experience when he returns to earth for a second time, as a blessing of Allah.

During the time Maryam (as) remained in the "distant place", Allah supported her both physically and materially. She was totally under His protection and care during her pregnancy. Allah especially took care of all her needs. Meanwhile, by making her settle in a secluded place, Allah prevented all the harm that people devoid of understanding of this miracle were likely to do her.

The Prophet Jesus (as) is a "Word of Allah"

In the Qur'an Allah draws our attention to the fact that, from his birth to death, the Prophet Jesus (as) was very different from all other men on earth, as He willed so. The Qur'an confirms his virgin birth, a type of creation with which we are not familiar. Before the Prophet Jesus (as) was born, Allah informed his mother about many of the Prophet Jesus' (as) attributes including the fact that he was sent as a Messiah to the Children of Israel. He was also declared "a Word" from Allah:

... The Messiah, Jesus, son of Maryam, was only the Messenger of Allah and His Word, which He cast into Maryam, and a Spirit from Him... (Surat an-Nisa': 171)

When the angels said, "Maryam, your Lord gives you good news of a Word from Him. His name is the Messi-



**ah, Jesus, son of Maryam of high esteem in the world and the Hereafter, and one of those brought near.
(Surah Al 'Imran: 45)**

Allah gave him his name before his birth, as He did with Yahya (John) (as). Allah gave him the name the Messiah, the Prophet Jesus, the son of Maryam. This is one of the most explicit indications that the Prophet Jesus (as) was created differently from other people.

Indeed, just like his birth, the miracles he displayed throughout his life with Allah's grace, and the way he was raised up to the Presence of Allah are signs of his difference from other people.

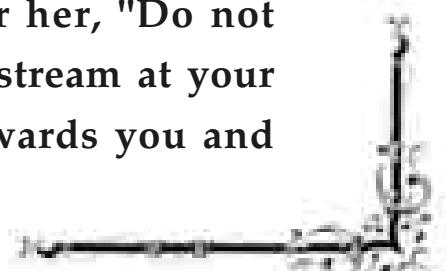
Birth of the Prophet Jesus (as)

As is well known, birth is a very difficult process demanding much care. Delivering a baby without the assistance of an experienced person and due medical care is difficult. However, Maryam (as), all alone, succeeded in delivering a baby, thanks to her loyalty to Allah and the trust she put in Him.

While feeling severe labour pains, Allah inspired Maryam (as) and instructed her in each step. In this way, she delivered her baby effortlessly and in the best circumstances. This was a great favour shown to Maryam (as):

The pains of labour drove her to the trunk of a date palm. She said, "Oh if only I had died and was something discarded and forgotten!"

A voice called out to her from under her, "Do not grieve! Your Lord has placed a small stream at your feet. Shake the trunk of the palm towards you and



fresh, ripe dates will drop down onto you.

Eat and drink and delight your eyes. If you should see anyone at all, just say, 'I have made a vow of abstinence to the All-Merciful and today I will not speak to any human being.'" (Surah Maryam: 23-26)

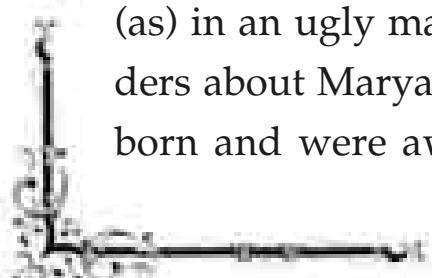
The Prophet Jesus (as) Spoke While Still in the Cradle

And she (Maryam) who guarded her chastity. We breathed in her some of Our Spirit and made her and her son a Sign for all the worlds. (Surat al-Anbiya: 91)

The birth of the Prophet Jesus (as), which was an unusual event for people, was a test both for Maryam (as) and her people. In reality, the way the Prophet Jesus (as) was born was a miracle Allah employed to summon people to true faith and one of the most explicit evidences of the existence of Allah. Yet, her people failed to grasp it and were suspicious. As mentioned in the Qur'an:

She brought him to her people, carrying him. They said, "Maryam! You have done an unthinkable thing! Sister of Harun (Aaron), your father was not an evil man nor was your mother an unchaste woman!" (Surah Maryam: 27-28)

As explained in the verses above, upon Maryam's (as) return from the distant place with the Prophet Jesus (as), her people did not let her explain. They simply slandered Maryam (as) in an ugly manner. However, those who spread these slanders about Maryam (as) knew her almost from the day she was born and were aware of her purity and piety (*taqwa*), like the



other members of the family of 'Imran.

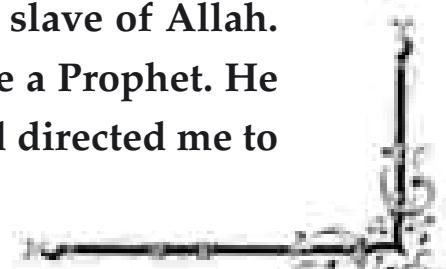
Surely, these false accusations were a test for Maryam (as). It was apparent that a person, so pure and pious, would not overstep Allah's limits. From the time Maryam (as) was born, Allah always helped her and turned everything she did to good. Maryam (as), in return, knew that every incident happens by the Will of Allah and only Allah could prove the groundless nature of these slanders.

Indeed, Allah provided comfort to Maryam (as) and inspired her to remain quiet. Allah instructed her not to speak with her people but to point to the Prophet Jesus (as), if they ever approached her and attempted to make accusations. In this way, Maryam (as) avoided any trouble such a discussion was likely to create. The one who would provide the most accurate answers to the people was the Prophet Jesus (as). When Allah gave the good tidings of the birth of the Prophet Jesus (as) to Maryam (as), He also informed her that he would speak clearly while he was still in his cradle:

He will speak to people in the cradle, and also when fully grown, and will be one of the righteous. (Surah Al 'Imran: 46)

Thus Allah made things easier for Maryam (as) and provided the true explanation to the people through the words of the Prophet Jesus (as). With such a miracle, the disbelief of the people surrounding Maryam (as) simply failed. We are informed in the Qur'an:

She pointed towards him. They said, "How can a baby in the cradle speak?" He said, "I am the slave of Allah. He has given me the Book and made me a Prophet. He has made me blessed wherever I am and directed me to



do prayer and pay poor-due as long as I live, and to show devotion to my mother. He has not made me insolent or arrogant. Peace be upon me the day I was born, and the day I die and the day I am raised up again alive." (Surah Maryam: 29-33)

No doubt, a baby speaking fluently in his cradle is a great miracle. The people of Maryam (as) were astonished on hearing these words of wisdom from a baby and this occasion proved to them that they were facing a miracle from Allah's Presence. All these miraculous incidents showed that the blessed baby in the cradle was a messenger of Allah.

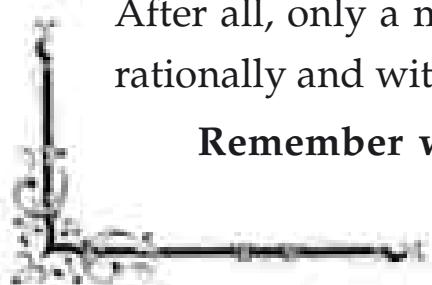
This was Allah's mercy on Maryam (as) because of the trust she placed in Him. By means of such an astounding miracle, she responded to the slanders against her without having to say a word. Yet, Allah informs us that a grievous disaster awaited those who did not dismiss their bad thoughts about Maryam (as) despite this miracle:

And on account of their disbelief and their utterance of a monstrous slander against Maryam. (Surat an-Nisa': 156)

Miracles of the Prophet Jesus (as)

The Prophet Jesus (as) performed many other miracles, by the permission of Allah, other than his virgin birth and his declaration of his prophethood as a new born child in the cradle. In fact, these two miracles are proof that Allah has chosen him. After all, only a miracle could make a new-born child speak so rationally and with faith:

Remember when Allah said: "Jesus, son of Maryam,



remember My blessing to You and to your mother when I reinforced you with the Purest Spirit so that you could speak to people in the cradle and when you were fully grown; and when I taught you the Book and Wisdom..." (Surat al-Ma'ida: 110)

In the Qur'an, the other miracles the Prophet Jesus (as) performed by the will of Allah are related thus:

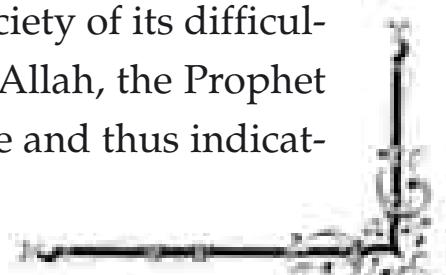
... As a Messenger to the tribe of Israel, saying: "I have brought you a Sign from your Lord. I will create the shape of a bird out of clay for you and then breathe into it and it will be a bird by Allah's permission. I will heal the blind and the leper, and bring the dead to life, by Allah's permission. I will tell you what you eat and what you store up in your homes. There is a Sign for you in that if you are believers. (Surah Al 'Imran: 49)

Despite all the miracles related so far, some people arrogantly rejected the miracles of the Prophet Jesus (as) and said they were all magic.

The Prophet Jesus (as) Communicated the Message, and Some of the Difficulties He Faced

At the time the Prophet Jesus (as) was sent, the people of Israel were in complete turmoil, both in the political and the economic sense. On one hand, there were the cruel conditions inflicted on the public and, on the other, dissenting beliefs and sects made life difficult. Under such conditions, people desperately needed a way out.

The messenger that was to relieve this society of its difficulties was the Prophet Jesus (as). By the will of Allah, the Prophet Jesus (as) spoke when he was still in the cradle and thus indicat-

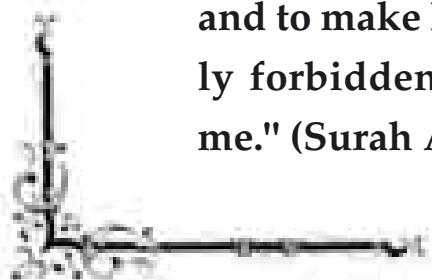


ed to people that the Messiah they expected had arrived. Some of the people realised that the Prophet Jesus (as) was a messenger who had been sent, and believed in him.

Yet, there were also some people who avoided accepting the Prophet Jesus (as). Supporters of the system of disbelief of his time, especially, considered him merely a threat to their irreligious system. That is why they made plans to prevent him as soon as they heard about him. To their dismay, however, their plans were doomed to failure from the beginning. Still, this did not stop them trying to realise their aim.

Nevertheless, those who reacted against him were not limited to disbelievers. During that period, for various reasons, some of the rabbis took sides against the Prophet Jesus (as) asserting that he was abolishing their religion, and of course by that they became disbelievers because of their opposition to a Messenger of Allah. What the Prophet Jesus (as) did, in reality, was only to summon people to the original way, and eliminate the false rules introduced into Judaism by some rabbis themselves. Some of the people of Israel distorted their religion by prohibiting what was allowed by the original revelation and allowing what was prohibited by it. In this way, they changed the true way revealed by Allah. Following this, Allah sent the Prophet Jesus (as) to purify the true religion of all the innovations incorporated into it at a later stage. The Prophet Jesus (as) called his people to the *Injil*, which confirmed the original *Tawrah* revealed to the Prophet Moses (as), as stated in the Qur'an:

"I come confirming the Tawrah I find already there, and to make lawful for you some of what was previously forbidden to you. So have fear of Allah and obey me." (Surah Al 'Imran: 50)



In another verse Allah informs us that the *Injil* revealed to the Prophet Jesus (as) was a guide to the true path for the believers to help them discern between good and evil. It was also a book that confirmed the *Tawrah*:

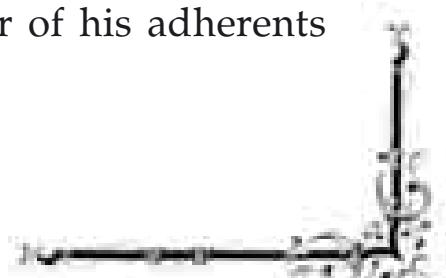
And we sent Jesus son of Maryam following in their footsteps, confirming the Tawrah that came before him. We gave him the Injil containing guidance and light, confirming the Tawrah that came before it, and as guidance and admonition for those who have fear."

(Surat al-Ma'ida: 46)

Some among the Children of Israel doubted what the Prophet Jesus (as) had brought, but the Prophet Jesus (as) summoned people to devotion to Allah, renunciation of the luxuries of this world, sincerity, brotherhood and honesty. He told them to avoid false beliefs and practices. In the Qur'an, Allah gives an account of how the Prophet Jesus (as) communicated the commands of Allah:

And when Jesus came with the Clear Signs, he said, "I have come to you with Wisdom and to clarify for you some of the things about which you have differed. Therefore have taqwa of (heed) Allah and obey me. Allah is my Lord and your Lord so worship Him. This is a straight path." The various factions among them differed. Woe then to those who did wrong on account of the punishment of a painful Day! (Surat az-Zukhruf: 63-65)

The sincerity and wise communication of the Prophet Jesus (as) attracted people's attention. The number of his adherents steadily increased.



Some Jews Claim They Killed the Prophet Jesus (as)

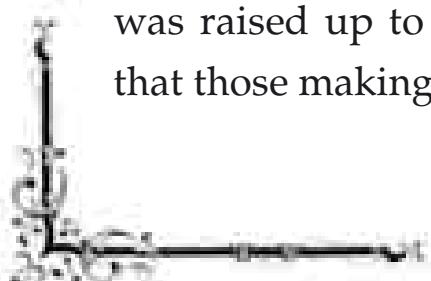
It is alleged that the Romans crucified the Prophet Jesus (as). As the allegation goes, the Romans and some Jewish rabbis arrested the Prophet Jesus (as) and crucified him. Indeed, the Christian world embraces the belief that the Prophet Jesus (as) died but then came back to life again and ascended to heaven. However, the Qur'an tells us that this is not true, and that the Prophet Jesus (as) neither died nor was killed:

And (on account of) their saying, "We killed (*qatalna*) the Messiah, Jesus son of Maryam, Messenger of Allah." They did not kill (*wa ma qataloohu*) him and they did not crucify (*wa ma salabooohu*) him but it was made to seem so (*shubbiha*) to them. Those who argue about him are in doubt about it. They have no real knowledge of it, just conjecture. But they certainly did not kill (*wa ma qataloohu*) him. (Surat an-Nisa': 157)

The Qur'an continues by stating that the Prophet Jesus (as) was raised to Allah:

Allah raised him up to Himself (*rafa'ahu*). Allah is Almighty, All-Wise. (Surat an-Nisa': 158)

The Qur'an states the facts very clearly: the attempts of the Romans, provoked by some of the Jews to kill the Prophet Jesus (as), proved unsuccessful. The expression quoted from the above verse "... but it was made to seem so to them" explains the real nature of this event. The Prophet Jesus (as) was not killed but he was raised up to Allah's Presence. Furthermore, Allah reveals that those making this claim know nothing about the truth.

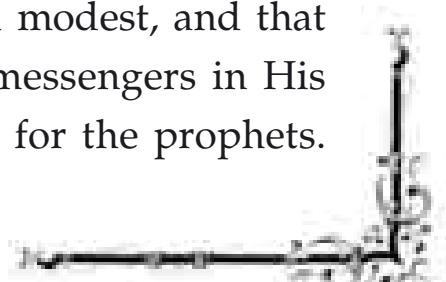


Allah Foiled the Unbelievers' Plot

The plan to kill the Prophet Jesus (as) is not an isolated event, for throughout history unbelievers have made similar plans against the prophets sent to them. In the Qur'an, Allah reveals that whenever a prophet came to his unbelieving people and began calling on them to live by the moral values of the true religion, the unbelievers would inevitably set about preparing traps for them and even try to kill them:

We gave Moses the Book and sent a succession of messengers after him. We gave Jesus, son of Maryam, the clear signs and reinforced him with the Purest Spirit. Why then, whenever a messenger came to you with something that your lower selves did not desire, did you grow arrogant, and deny some of them and murder others? (Surat al-Baqara, 87)

Those who cast the Prophet Abraham (as) into the flames, pursued the Prophet Moses (as) with their armies, sought to kill our beloved the Prophet Muhammad (saas) in a nocturnal attack, and left the Prophet Joseph (as) at the bottom of a well solely because all of these prophets said: "**Allah is our Lord**" have exactly the same mindset, even though they lived at different times. All of them sought to rebel against Allah and His messengers, opposed the moral values commanded by Allah, and ignored the fact that they would have to account for their deeds in the Hereafter. Their anger arose out of the prophets reminding them of several facts: that they were Allah's servants and therefore should be faithful to Him, give alms and perform good deeds to win His good approval, be just and modest, and that the prophets were chosen and immaculate messengers in His Presence. As a result, these people set traps for the prophets.



This mentality is described, as follows:

... We sent messengers to them. Each time a messenger came to them with something their lower selves did not desire, they denied some and they murdered others. (Surat al-Ma'ida, 70)

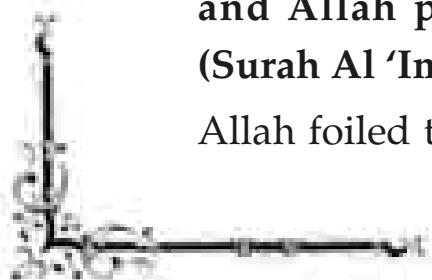
A similar plan was devised by the leaders of the Makkan polytheists, who hoped that they could expel the Prophet (saas) or perhaps even kill him. Our Lord warned him of this plan. But as the unbelievers soon discovered, Allah is the most superior of planners:

When those who did not believe were plotting against you, to imprison you or to kill you or to expel you: they were planning and Allah was planning, but Allah is the Best of Planners. (Surat al-Anfal, 30)

As we have seen, the unbelievers sought to kill the Prophet Jesus (as). They drew up a wide-ranging plan and thought that they would succeed if they captured him. According to historical and Islamic sources, some polytheistic Jews spread many lies and slanders about the Prophet Jesus (as) in order to incite the Romans against him, for they wanted Rome to take action against him. Their plan is revealed in the Qur'an as follows:

When Jesus sensed unbelief on their part, he asked: "Who will be my helpers of Allah?" The disciples said: "We are Allah's helpers. We believe in Allah. Bear witness that we are Muslims. Our Lord, we believe in what You have sent down and have followed the messenger, so write us down among the witnesses." They planned and Allah planned. But Allah is the best Planner. (Surah Al 'Imran 52-54)

Allah foiled their plot in a completely unexpected manner:



They were shown, and killed, a double in his stead. Our Lord protected His chosen servant from the unbelievers:

The Prophet Jesus (as) is not dead, but is alive in Allah's Presence. The fact that Allah has revealed that He foiled the traps set for him is one of the important pieces of evidence that the Prophet Jesus (as) is still alive. Had the Prophet Jesus (as) really died, as some people (erroneously) maintain, then the unbelievers would have achieved their goal of killing him. However, "... Allah will not give the unbelievers any way against the believers" (Surat an-Nisa', 141). Allah revealed that He would not allow the unbelievers to kill the Prophet Jesus (as). Moreover, many verses reveal that the unbelievers would never achieve their goal and that their failure is a requirement of Allah's Divine plan. Some of these verses are given below:

They concocted their plots, but their plots were with Allah, even if they were such as to make the mountains vanish. (Surah Ibrahim, 46)

Allah always confounds the unbelievers' schemes. (Surat al-Anfal, 18)

Or do they desire to dupe you? But the duped ones are those who do not believe. (Surat at-Tur, 42)

Allah will defend those who believe. Allah does not love any thankless traitor. (Surat al-Hajj, 38)

They are hatching a plot. I too am hatching a plan. So bear with the unbelievers – bear with them for a while. (Surat at-Tariq, 15-17)

Those before them also plotted. Allah came at their building from the foundations, and the roof caved in on top of them. The punishment came at them from a direction that they did not expect. (Surat an-Nahl, 26)

How Are Prophets' Deaths Recounted in the Qur'an?

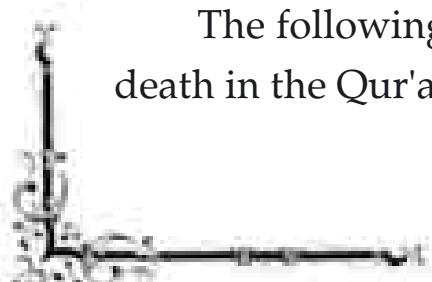
Examination of the stories in the Qur'an that mention how prophets died, and the verses that describe the ascension of the Prophet Jesus (as), reveal an important fact. In this section we shall examine the meaning of the Arabic words used in the story of the Prophet Jesus (as) as well as those used to describe the deaths of other prophets, and will see how they are used in the verses.

As we shall be seeing in greater detail later, a number of words are used in the Qur'an to describe the deaths of prophets, such as *qataloohu* (to kill), *maata* (to die), *halaka* (to perish) and *salabooohu* (they crucified him). However, it is clearly stated in the Qur'an that, "They did not kill him (*wa ma qataloohu*) and did not crucify him (*wa ma salabooohu*)", meaning the Prophet Jesus (as) was not killed in any way. It is emphasised that, in fact, someone who resembled the Prophet Jesus (as) was put forward for the unbelievers to see and that the Prophet Jesus (as) was raised to the Presence of Allah.

In Surah Al 'Imran, we are informed that Allah took the Prophet Jesus (as) back and He raised him up to Himself.

When Allah said, "Jesus, I will take you back (*mutawafeeka*) and raise you up (*wa rafi'uka*) to Me and purify you of those who are disbelievers. And I will place the people who follow you above those who are disbelievers until the Day of Resurrection..." (Surah Al 'Imran: 55)

The following are the ways in which the words referring to death in the Qur'an have been used.



1. TAWAFFA: TO CAUSE TO DIE, TO TAKE IN SLEEP OR TO TAKE BACK

The word *tawaffa* as used in this verse has other meanings than simply 'death' in English. A study of the Arabic equivalents of the words in the verses reveals that the Prophet Jesus (as) did not die in the accepted sense. This is how his being taken back to Allah is described in Surat al-Ma'ida:

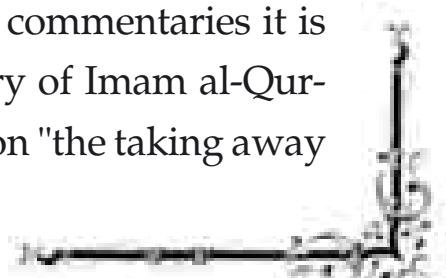
I said to them nothing but what You ordered me to say: "Worship Allah, my Lord and your Lord." I was a witness against them as long as I remained among them, but when You took me back to You (*tawaffa*), You were the One watching over them. You are Witness of all things. (Surat al-Ma'ida: 117)

Surah Al 'Imran states:

When Allah said, "Jesus, I will take you back (*mutawafffeeka*) and raise you up (*wa rafi'uka*) to Me and purify you of those who are disbelievers. And I will place the people who follow you above those who are disbelievers until the Day of Resurrection..." (Surah Al 'Imran: 55)

This verse informs the believers that Allah will "take back" the Prophet Jesus (as), protect him from the unbelievers, and raise him to His Presence. Many great Islamic scholars and commentators have interpreted this verse to mean that the Prophet Jesus (as) did not die.

In Arabic the word that is translated in some translations of these verses as "You have caused me to die" is *tawaffa* and comes from the root *wafa* – to fulfil. In fact, in Arabic commentaries it is not used in the sense of death. The commentary of Imam al-Qurtubi is one example of this; he used the expression "the taking away



of the selves" for the word in question. From the Qur'an again, we understand that "taking the self back" does not necessarily mean death. For instance in a verse in which the word *tawaffa* is used, it is not the death of a human being that is meant but "taking back his self in his sleep":

It is He Who takes you back to Himself (*yatawaffakum*) at night, while knowing the things you perpetrate by day, and then wakes you up again, so that a specified term may be fulfilled... (Surat al-An'am: 60)

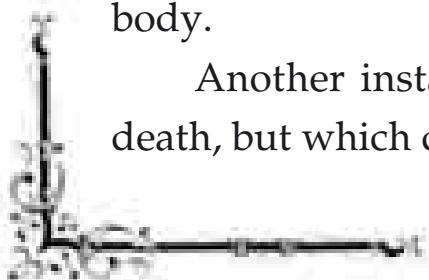
The word used for "take back" in this verse is the same as the one used in Surah Al 'Imran 55. In other words, in the verse above, the word *tawaffa* is used and it is obvious that one does not die in one's sleep. Therefore, what is meant here is, again, "taking the self back."

The same word is used again in the verse below:

Allah takes back people's selves (*yatawaffa*) when their death (*mawtiha*) arrives and those who have not yet died, while they are asleep (*lam tamut*). He keeps hold of those whose death (*mawt*) has been decreed and sends the others back for a specified term... (Surat az-Zumar: 42)

As these verses suggest, Allah takes back the self of the one who is asleep, yet He sends back the selves of those whose deaths have not yet been decreed. In this context, in one's sleep one does not die, in the sense in which we perceive death. Only for a temporary period, the self leaves the body and remains in another dimension. Upon waking up, the self returns to the body.

Another instance in which sleep is regarded as a kind of death, but which does not refer to biological death, is the follow-

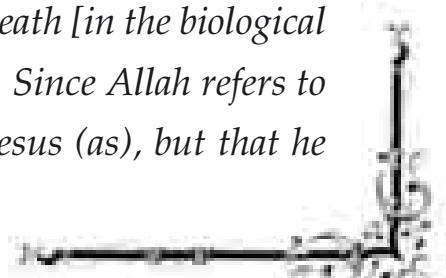


ing du'a, which the Prophet Muhammad (saas) often used to recite when he woke up: "All praise is for Allah, Who has made us alive after He made us die [sleep]. (*Al-hamdu li Allah illadhi ahyana ba'da maa amatana; wa ilayhi al-nushoo*)" (Narrated by Abu Hudhayfa; Sahih Bukhari).³ No doubt, he used these wise words not to refer to biological death when one is asleep, but rather to a sleeping person's soul being "taken." Ibn Kathir, the famous Islamic scholar and commentator, used this hadith, along with many other proofs in his commentary on Surah Al 'Imran, to explain that *tawaffa* refers to sleep. In addition, he indicated the word's meaning in other verses where it appears. He then gave his opinion using a hadith handed down by Ibn Abi Hatim:

*Ibn Abi Hatim says that: "My father told us ... from Hassan that the meaning of the verse 'I will take you back...' is this: Here it means that 'I shall kill you with the death of sleep; in other words, I shall cause you to sleep.' So Allah raised the Prophet Jesus (as) to the heavens while he was asleep ... As an incontrovertible truth, Allah caused the Prophet Jesus (as) to die the death of sleep and then raised him to the sky, rescuing him from the Jews, who were inflicting suffering upon him at the time."*⁴

Imam Muhammad Zahid al-Kawthari, another Islamic scholar who examined the meaning of *tawaffa*, stated that it did not mean death, and drew attention to the use of *mawt* in one verse of the Qur'an:

*Had the Prophet Jesus (as) died [which is not the case], then the word *mawt* revealed in the verse: "Allah takes the souls [of people] at death" (39:42), would not have been revealed... This is because if, as has been claimed, Allah had referred to normal death [in the biological sense], then this would have been clearly stated. Since Allah refers to the fact that the Jews did not kill the Prophet Jesus (as), but that he*



*was taken and raised to the sky, then one must think of a meaning beyond that of ordinary death.*⁵

Abu Mansur Muhammad al-Maturidi, regarded as one of the first Qur'anic commentators, also stated that the verse does not refer to the Prophet Jesus (as) dying in the familiar biological sense:

*The thing being referred to in the verse is not passing on in the sense of death, but in the sense of the body being taken from this world.*⁶

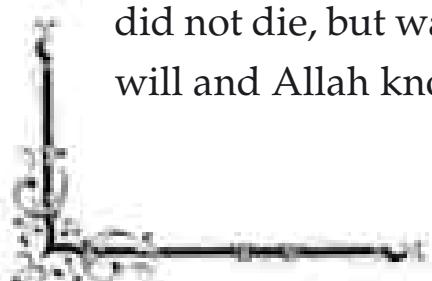
The famous commentator and scholar, al-Tabari, stated that the verb is used in the sense of "removing from earth" and interpreted the verse in the following terms:

*In my opinion, the soundest thing is to take this word in the sense of "to take into one's possession," "draw [away] from earth." In that case, the meaning of the verse is: "I shall take you from earth and into the heavens." The rest of the verse emphasises the [believers'] victory over unbelievers in the End Times, which confirms the above idea.*⁷

In his commentary, Hamdi Yazir of Elmali stated that the verse in question means:

*In my view, a summary of this interpretation and belief is as follows: The soul of the Prophet Jesus (as), described as a "word from Allah" and reinforced with the "Purest Spirit", has not yet been taken. His soul has not come to the hour of death. "The Word" has not yet returned to Allah. He still has work to do in this world.*⁸

We can conclude from these extensive reference sources that the Prophet Jesus (as) was placed in a condition similar to sleep and then raised to Allah's Presence. The Prophet Jesus (as) did not die, but was merely removed from this dimension by His will and Allah knows the truth.



2) QATALA: TO KILL

The word generally used for "to kill" when speaking of death in the Qur'an is the Arabic word *qatala*. For example in Surah Ghafir:

Pharaoh said, "Let me kill Moses and let him call upon his Lord! I am afraid that he may change your religion and bring about corruption in the land." (Surah Ghafir: 26)

The expression "let me kill Moses" in the verse appears in the Arabic form *aqtulu Moses*. That word comes from the verb *qatala*. In another verse, the same word is used in this way:

... (That was because they) killed (yaqtuloona) the Prophets without any right to do so. (Surat al-Baqara: 61)

The words "they killed" in the verse appear as *yaqtuloona* in the original Arabic, which again derives from the verb *qatala*. And as the translation makes quite clear, it means "to kill".

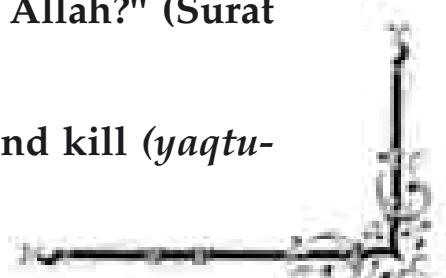
It is clear how the verb *qatala* is used in the following verses that describe the death of prophets. All the words whose meaning appears in brackets derive from the verb *qatala*.

... We will write down what they said and their killing (wa qatlahum) of the Prophets without any right to do so... (Surah Al 'Imran: 181)

... Did you grow arrogant, and deny some of them and murder (taqtuloona) others? (Surat al-Baqara: 87)

... Say, "Why then, if you are muminun, did you previously kill (taqtuloona) the Prophets of Allah?" (Surat al-Baqara: 91)

As for those who reject Allah's Signs, and kill (yaqtu-



loona) the Prophets without any right to do so, and kill (yaqtuloona) those who command justice... (Surah Al 'Imran: 21)

... So why did you kill them (qataltumoohum) if you are telling the truth? (Surah Al 'Imran: 183)

... The one said, "I shall kill you (la aqtulannaka)." ... (Surat al-Ma'ida: 27)

Even if you do raise your hand against me to kill me (li taqtulanee), I am not going to raise my hand against you to kill you (li aqtulaka) ... (Surat al-Ma'i-da: 28)

"Kill (uqtuloo) Joseph or expel him to some land ..." (Surah Yusuf: 9)

The wife of Pharaoh said, "A source of delight for me and for you; do not kill him (la taqtulooahu)..." (Surat al-Qasas: 9)

... "Moses, the Council are conspiring to kill you (li yaqtulooka) ..." (Surat al-Qasas: 20)

The only answer of his (Abraham's) people was to say: "Kill (uqtulooahu) him or burn him!" (Surat al-'Ankabut: 24)

3) *HALAKA: TO PERISH*

The verb *halaka* is used in the Qur'an meaning "to perish". This verb is used in verses in the sense of "to perish, be destroyed, die". An example of its occurrence can be found in Surah Ghafir:

... when he (Joseph) died (halaka), you said, "Allah will never send another Messenger after him."... (Surah Ghafir: 34)

In the verse, the expression translated in English as "when he died" is *idha halaka* in Arabic, used in the sense of "to die".

4) MAATA: DEATH

Another word used in the Qur'an in the context of prophets' deaths is *maata*. The word *maata* – he died – and other words from the same root are used in several verses. One of these concerns the death of the Prophet Sulayman (Solomon) (as) in Surah Saba':

Then when We decreed that he should die (*mawt*), nothing divulged his death (*mawtih*) to them except the worm which ate his staff ... (Surah Saba': 14)

Another word from the same root is used in reference to the Prophet Yahya (John) (as):

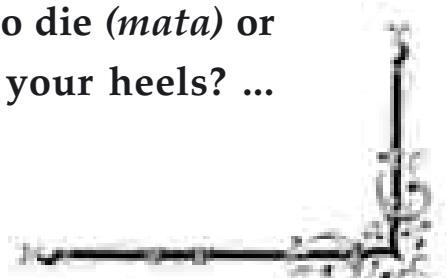
Peace be upon him the day he was born, and the day he dies (*yamootu*), and the day he is raised up again alive. (Surah Maryam: 15)

The word translated here as "when he dies" is the Arabic word *yamootu*. The same word appears in verses in the context of the death of the Prophet Ya'qub (Jacob) (as). It appears in Surat al-Baqara, for instance:

Or were you present when death (*mawt*) came to Ya'qub? ... (Surat al-Baqara: 133)

The word *mawt* in the verse comes from the same root and means death. In a verse about the Prophet Muhammad (saas) the verbs *qutila* and *maata* are used at one and the same time:

Muhammad is only a Messenger and he has been preceded by other Messengers. If he were to die (*mata*) or be killed (*qutila*), would you turn on your heels? ... (Surah Al 'Imran: 144)



The word *mawt* which comes from the same root as *mata* (to die) appears in other verses to do with the deaths of prophets:

... She said, "Oh if only I had died (*mittu*) before this time and was something discarded and forgotten!"
(Surah Maryam: 23)

We did not give any human being before you immortality (*khuld*). And if you die (*mitta*), will they then be immortal? (Surat al-Anbiya': 34)

"He Who will cause my death (*yumeetunee*), then give me life." (Surat ash-Shu'ara': 81)

5) ***KHALID: IMMORTAL***

Another word that appears in some verses without directly meaning "to die" or "to kill" but which means "immortality" is *khalid*. The meaning of the word *khalid* suggests something along the lines of being permanent, for example, in Surat al-Anbiya:

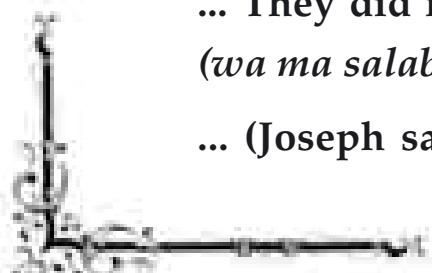
We did not give them bodies which did not eat food, nor were they immortal (*khalideena*). (Surat al-Anbiya': 8)

6) ***SALABA: TO CRUCIFY***

One of the words used in the Qur'an when speaking of the death of prophets and others is the verb *salaba* (to crucify). The verb carries meanings such as "to crucify, hang, and execute". The verb is used in the following verses:

... They did not kill him and they did not crucify him (*wa ma salaboothu*)... (Surat an-Nisa': 157)

... (Joseph said,) One of you will serve his lord with



wine, the other of you will be crucified (*yuslabu*)...
(Surah Yusuf: 41)

... they should be killed or crucified (*yusallaboo*)...
(Surat al-Ma'ida: 33)

(Pharaoh said,) "I will cut off your alternate hands and feet and then I will crucify (*la usallibannakum*) every one of you." (Surat al-A'raf: 124)

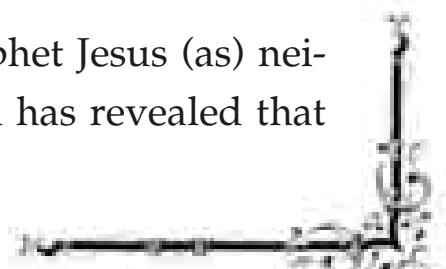
... (Pharaoh said,) "I will cut off your hands and feet alternately and have you crucified (*wa la usallibannakum*) ..." (Surah Ta Ha: 71)

... (Pharaoh said,) "I will cut off your alternate hands and feet and I will crucify (*wa la usallibannakum*) every one of you." (Surat ash-Shu'ara': 49)

As can be seen from these extensive examples, very different words are used in verses dealing with the death of other prophets. Allah has revealed in the Qur'an that the Prophet Jesus (as) was not killed, that someone who resembled him was shown in his place, and that he was taken back (in other words that his soul was taken). While the word *tawaffa* meaning "to take the soul" is used in the context of the Prophet Jesus (as), expressions such as, *qataloohu* and *mata*, expressions of normal death, are used to refer to other prophets. These facts demonstrate once again that the situation of the Prophet Jesus (as) is an extraordinary one.

Allah Raised The Prophet Jesus (as) to His Presence in Body and Soul

The most undeniable proof that the Prophet Jesus (as) neither died nor was killed is the fact that Allah has revealed that



He raised the Prophet Jesus (as) to His Presence:

"... [I will] raise you up (*rafi'u'ka*) to Me and purify you of those who are disbelievers. And I will place the people who follow you above those who are disbelievers until the Day of Resurrection..." (Surah Al 'Imran: 55)

On the contrary [*bal*] Allah raised him up to Himself. Allah is Almighty, All-Wise. (Surat an-Nisa': 158)

Allah protected and rescued the Prophet Jesus (as) by raising him to His Presence. The words *rafiu'ka* and *rafa'ahu* that appear in the verses come from the Arabic root *rafa'a*, which means "to rise".

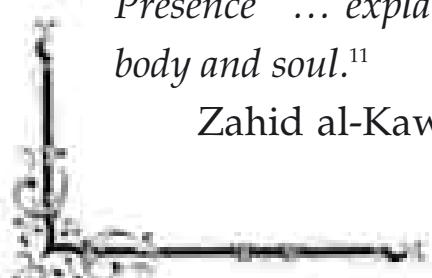
There is a consensus among Islamic scholars, based on these verses, that the Prophet Jesus (as) did not die but was raised to Allah's Presence, and that this ascension took place in both body and soul.

The Islamic scholar, Abu Musa al-Ash'ari, interpreted Surah Al 'Imran 55 together with Surat an-Nisa' 158, and wrote that: "*There is a consensus among the community of the faithful [ijma' ummat] that the Prophet Jesus (as) was raised alive to the heavens.*"⁹ (*Ijma' ummat* refers to the agreement on this issue of those Islamic scholars who expounded upon Islamic law and lived during the same century).

In his commentary, Hasan Basri Cantay interpreted *rafiu'ka* as meaning "raising and lifting up to Himself," and wrote that "*Allah raised and lifted up the Prophet Jesus (as) in both body and soul.*"¹⁰

Imam Ibn Taymiyya opined: *The verse "He raised him to His Presence" ... explains that the Prophet Jesus (as) was raised in both body and soul.*¹¹

Zahid al-Kawthari stated that the ascension is so clear and

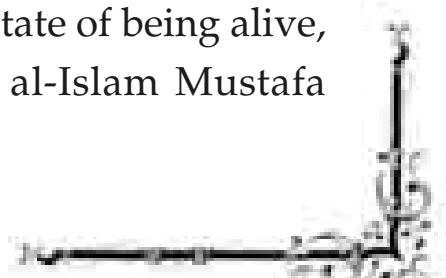


certain that there is no room for any objections. Al-Kawthari cited Surah Al 'Imran 55 and Surat an-Nisa' 157-158 as evidence and said that this event is beyond doubt. He uses the word *nass*, which means certainty or indisputability stemming from a Qur'anic verse or a hadith. He went on to say:

*That is because the basic meaning of the word (rafa'a in the verses) is transportation from below to above. There is no element here that could be used to interpret the verses metaphorically. Therefore, there is no evidence for seeking to produce a meaning in the sense of ascension in honour and station.*¹²

As clearly seen from the verses and the Islamic scholars' comments, the Prophet Jesus (as) was raised alive, with his body, to Allah's Presence. This is a miracle of Allah, and a wonder that will inspire great enthusiasm and excitement among all believers. Claims that only his soul was raised to His Presence, or that his ascension was only spiritual (in station), do not reflect the facts. The invalidity of such claims has been proven by many Islamic scholars as shown above.

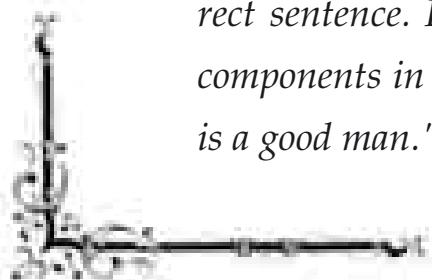
Another important proof of this event is the Arabic word *bal*, which appears in Qur'an, 4:158, and has the literal translation of "on the contrary". The features of its meaning and use in Arabic linguistics indicate a very important fact: according to the rules of Arabic linguistics, the sentence that comes after it must have a meaning that is completely opposite to the preceding statement. That being the case, it is likely that the verses referring to the Prophet Jesus (as) "... They did not kill him," ((Surat an-Nisa': 157) "**on the contrary [bal] Allah raised him up to Himself...**" ((Surat an-Nisa': 158) refer to the state of being alive, rather than the state of being dead. Sheikh al-Islam Mustafa Sabri offered the following interpretation:



If the term *bal*, which appears in *Surat an-Nisa'* 158 and which I have translated as "on the contrary," comes after a sentence expressing a negativity, then, according to the rules of Arabic linguistics, the sentence following it must mean the exact opposite of the one preceding it. The opposite of death is life. This is a requirement of the rules of linguistics. If we say that "the ascension here is a spiritual one" and "the Prophet Jesus (as) died in the normal sense," then we are violating that rule. In that case, the ascension following the expression "on the contrary" would not represent the opposite to the verbs of "killing" and "crucifying" in the negative sentence preceding it. That is because it may be possible for a person to be killed and for his or her soul to rise to the skies. Otherwise, this term would be meaningless, and there are no meaningless terms in the Qur'an ... According to those who support the thesis that the ascension is only one of the soul, the meaning of the verse is this: "They did not kill him and did not crucify him ... on the contrary, Allah raised his station." There is no particular oratory here, let alone succinctness ... No rational person could take the words "The elevator in my building raises me to the fourth floor every day," to mean that I am only raised to the fourth floor in spirit. Therefore, neither was the Prophet Jesus (as) raised only in spirit.¹³

Said Ramadan al-Buti interpreted the subject in the same way:

The mutual compatibility between the verse's previous and later sections necessarily reveals a fact. For example, if an Arab says: "I am not hungry; on the contrary, I am lying on my side," this is not a correct sentence. In the same way, there is a discrepancy between the components in the sentence: "Khalid did not die; on the contrary, he is a good man." What would be correct is to say: "Khalid did not die;



*on the contrary, he is alive." To say: "The chairman was not killed; he is a man with a superior station in Allah's Presence" also leads to a break in meaning in the sentence, for his having a high station in Allah's Sight is no obstacle to his being killed. The term *bal* expresses a contradiction between the preceding and the following words. In other words, *bal* cancels out a previous statement.¹⁴*

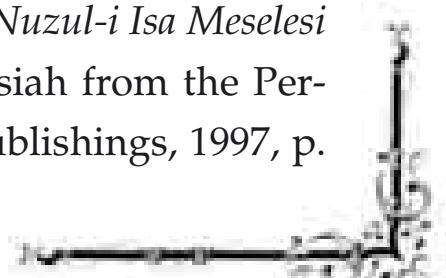
Clearly, Almighty Allah confounded the unbelievers by raising the Prophet Jesus (as) alive to His Presence. All of this evidence shows that the Prophet Jesus (as) is still alive and will return to Earth when Allah wills and Allah knows the truth.

Allah's Purification of the Prophet Jesus (as) of the Unbelievers

One piece of information provided about the Prophet Jesus' (as) ascension is that Allah will purify him of the unbelievers. It is revealed in the Qur'an:

... raise you up [wa raafi'uka] to Me and purify [mutahhiruka] you of those who are unbelievers. And I will place the people who follow you above those who are unbelievers until the Day of Resurrection... (Surah Al 'Imran, 55)

The root of *mutahhiruka* is *tahara*, meaning "being clean." Islamic scholars regard this word as one proof that the Prophet Jesus (as) was raised alive to Allah. According to them, the interpretation of the verse is: "I am taking you, raising you to Me, and removing you from this environment polluted by unbelievers and sinners." (Zeki Saritoprak, *Islam Inancı Acisinden Nuzul-i Isa Meselesi* [The Issue of the Second Coming of the Messiah from the Perspective of Islamic Belief], Izmir: Caglayan Publishings, 1997, p.



63.) Thus, Allah purified the Prophet Jesus (as) from the unbelievers, the unbelievers' plot to kill him was foiled and they failed to achieve their goal. (Allah knows the truth.)

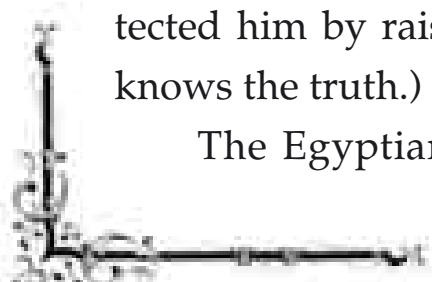
Moreover, this verse also shows that the Prophet Jesus (as) was purified by his physical separation from an environment containing unbelievers. (Allah knows the truth.) Thus, the assertion that the Prophet Jesus (as) died and that only his soul was raised to Allah is proven false. A spirit-only ascent would mean that he was not purified.

In order for the Prophet Jesus (as) to have been purified in the manner revealed in the verse, he would have to have departed from his surrounding environment in both body and soul. Furthermore, a spirit-only purification cannot apply to a prophet with superior moral values, one who is honoured in Allah's Presence and has deep faith, such as the Prophet Jesus (as). Another verse reveals his superior moral values: **"Peace be upon me the day I was born, the day I die, and the day I am raised up again alive"** (Surah Maryam, 33). As a devout believer and a messenger of Allah, the Prophet Jesus' (as) soul is immaculate. However, his environment was not immaculate, due to the unbelievers' irreligious behaviour and corrupt morality. Indeed, our Lord reveals that they were unclean because of their moral corruption:

O you who believe! The idolaters are unclean, so after this year they should not come near the Sacred Mosque [Masjid al-Haram] ... (Surat at-Tawba, 28)

Therefore, purifying the Prophet Jesus (as) means his physical removal from their presence. Thus, Allah purified and protected him by raising the Prophet Jesus (as) to Himself. (Allah knows the truth.)

The Egyptian scholar Khalil Herras offers the following



explanation regarding the wisdom of the term "purification":

*The purification of the Prophet Jesus (as) from the unbelievers comes about with his salvation from their wicked snares. This cannot take place with the death and burial of the Prophet Jesus (as), but only by his ascension in life to the heavens, for his foes could have inflicted torture on his body, as they did with the person they believed to be him ... (Muhammed Khalil Herras, *Fasl al-Maqal fi Raf'i 'Isa Hayyan wa Nuzulihī wa Qatlihi ad-Dajjal*, p. 66)*

As Hamdi Yazar of Elmali set out in his commentary, the Prophet Jesus' (as) purification from the unbelievers is manifested by his ascent:

*... and with this raising I shall purify you of the deniers and unbelievers, and you will no longer have anything to do with them... (Hamdi Yazir of Elmali, *Hak Din Kuran Dili* [The True Religion, the Language of the Qur'an], 2:1112-13)*

THE RETURN OF THE PROPHET JESUS (AS) TO EARTH

The Return of the Prophet Jesus (as) to Earth in the Qur'an

From what has been related so far, it is clear that the Prophet Jesus (as) did not die but was raised to the Presence of Allah. However, there is one more point that is underlined by the Qur'an: The Prophet Jesus (as) will come back to earth.

The Qur'an explicitly declares the return of the Prophet Jesus (as) to earth and there are several proofs to confirm this:

Proof # 1

Surah Al 'Imran 55 is one of the verses indicating that the Prophet Jesus (as) will come back:

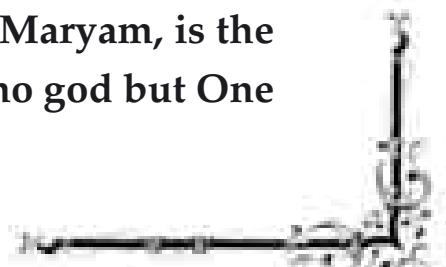
When Allah said, "Jesus, I will take you back and raise you up to Me and purify you of those who are disbelievers. And I will place the people who follow you above those who are disbelievers until the Day of Resurrection. Then you will all return to Me, and I will judge between you regarding the things about which you differed. (Surah Al 'Imran: 55)

The statement in the verse, "**And I will place the people who follow you above those who are disbelievers until the Day of Resurrection**" is important. Here, there is reference to a group strictly adhering to the Prophet Jesus (as) and who will be kept above the disbelievers until the Day of Judgement. Who are these adherents, then? Are they the disciples who lived in the time of the Prophet Jesus (as) or are they the Christians of today?

Before he was raised up to Allah, the followers of the Prophet Jesus (as) were few. After his ascension, the essence of Christianity degenerated rapidly. Furthermore, the disciples faced serious pressure throughout their lives. During the succeeding two centuries, having no political power, those Christians having faith in the Prophet Jesus (as) were also oppressed. In this case, it is not possible to say that early Christians or their successors during these periods were physically superior to the disbelievers in the world. We might logically think that this verse does not refer to them.

When we look at the Christians of today, on the other hand, we notice that the essence of Christianity has changed significantly and it is markedly different from what the Prophet Jesus (as) originally brought to mankind. Christians embraced the perverted belief that suggests that the Prophet Jesus (as) is the son of God and similarly held the doctrine of the Trinity (the Father, Son and the Holy Spirit). (Surely Allah is beyond that.) In this case, it is flawed to accept the Christians of today as the adherents of the true religion revealed to the Prophet Jesus (as). In many verses of the Qur'an Allah states that the belief of the Trinity is a perverted one:

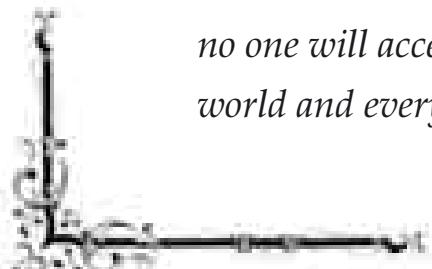
Those who say that the Messiah, son of Maryam, is the third of three are disbelievers. There is no god but One God. (Surat al-Ma'ida: 73)



In this case, the commentary of the statement, "And I will place the people who follow you above those who are disbelievers until the Day of Resurrection" is as follows: first, it is said that these people are the Muslims who are the only true followers of the authentic teachings of the Prophet Jesus (as); second, it is said that these people are the Christians, whether or not they hold idolatrous beliefs, and that could be seen to be confirmed by the dominant position that nominal Christians hold on the earth today. However, both positions will be unified by the arrival of the Prophet Jesus (as), since he will abolish the jizyah (the defence tax payable by non-Muslims living under Muslim rule), meaning that he will not accept that Christians and Jews live with any other religion than Islam, and so will unite all the believers as Muslims.

The Prophet and last Messenger of Allah (saas), has also given the glad tidings of the return of the Prophet Jesus (as). The scholars of hadith say that the hadiths on this subject, in which Allah's Messenger (saas) said that the Prophet Jesus (as) will descend amongst people as a leader before the Day of Judgment have reached the status of *mutawattir*. That means that they have been narrated by so many people from each generation from such a large group of the Companions that there can be no possible doubt of their authenticity. For example:

Abu Hurairah narrated that Allah's Messenger (saas) said, "By the One in Whose hand is my self, definitely the son of Maryam will soon descend among you as a just judge, and he will break the cross [annul the worship of the cross], kill the pig [inform that eating pork is forbidden] and abolish the jizyah, and wealth will be so abundant that no one will accept it, until a single prostration will be better than the world and everything in it. (Sahih Bukhari)



Jabir ibn 'Abdullah said, "I heard the Prophet (saas) saying, 'A party of my ummah will never stop fighting for the truth victoriously until the Day of Resurrection.' He said, 'Then Jesus ibn Maryam, peace be upon him, will descend and their amir will say, "Come and lead us in prayer," but he will say, "No! some of you are amirs over others," as Allah's showing honour to this ummah.'" (Sahih Muslim)

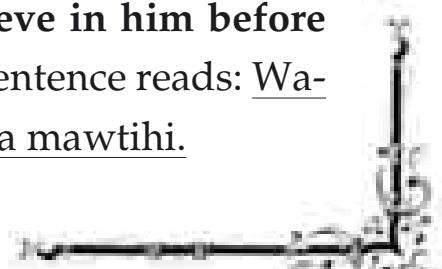
Abu Hurairah narrated, "The Prophet (saas) said: 'There is no prophet between me and him, that is, Jesus, peace be upon him. He will descend (to the earth). When you see him, recognise him: a man of medium height, reddish fair, wearing two light yellow garments, looking as if drops were falling down from his head though it will not be wet. He will fight the people for the cause of Islam. He will break the cross [annul the worship of the cross], kill the pig [inform that eating pork is forbidden], and abolish the jizyah. Allah will cause to perish all religions except Islam. He will destroy the dajjal [make him ineffective] and will live on the earth for forty years and then he will die. The Muslims will pray over him.'" (Abu Dawud)

Proof # 2

Earlier in this section, we analysed verses 157-158 of Surat an-Nisa'. Just after these verses Allah states the following in Surat an-Nisa' 159:

There is not one of the People of the Book who will not believe in him before he dies; and on the Day of Resurrection he will be a witness against them. (Surat an-Nisa': 159)

The statement above "**who will not believe in him before he dies**" is important. The Arabic text of this sentence reads: Wa-in min ahli'l-kitabi illa la yuminanna bihi qabla mawtihi.



Some scholars stated that the "him/it" in this verse is used for the Qur'an and thus made the following interpretation: There will be no one from the People of the Book who will not have faith in the Qur'an before he (a person from the People of the Book) dies.

Nevertheless, in verses 157 and 158, which are the two verses preceding this verse, the same "him" is undoubtedly used for the Prophet Jesus (as).

The verses state:

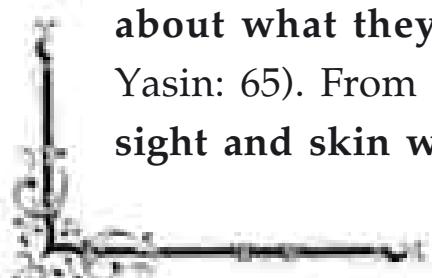
And (on account of) their saying, "We killed the Messiah, Jesus son of Maryam, Messenger of Allah." They did not kill him and they did not crucify him but it was made to seem so to them. Those who argue about him are in doubt about it. They have no real knowledge of it, just conjecture. But they certainly did not kill him. (Surat an-Nisa': 157)

Allah raised him up to Himself. Allah is Almighty, All-Wise. (Surat an-Nisa': 158)

Just after these verses in Surat an-Nisa' 159, there is no evidence indicating that "him" is used to imply someone or something other than the Prophet Jesus (as).

There is not one of the People of the Book who will not believe in him before he dies; and on the Day of Resurrection he will be a witness against them. (Surat an-Nisa': 159)

In the Qur'an, Allah informs us that on the Day of Judgment, the "tongues and hands and feet will testify against them about what they were doing" (Surat an-Nur: 24 and Surah Yasin: 65). From Surah Fussilat 20-23, we learn that "hearing, sight and skin will testify against us." In none of the verses



however, is there reference to the Qur'an as a witness. If we accept that the "him" or "it" in the first sentence refers to the Qur'an – though grammatically or logically we have no evidence whatsoever – then we should also accept that the "he" in the second statement also refers to the Qur'an. To accept this however, there should be an explicit verse confirming this view.

In addition, the words "... **Allah raised him up to Himself**" in the preceding verse once again shows that it is not the Qur'an that is being indicated in this verse. The Qur'an has been a guidance for the faithful for the last 1400 years, and has not been raised up to Allah. It is the Prophet Jesus (as) who has been raised up to Him. This is yet another proof that the witnessing referred to in the verse is that of the Prophet Jesus (as) for the People of the Book, and that the pronoun "he" in the verse does not refer to the Qur'an. (Allah knows the truth.)

In other verses, we see that when the same personal pronoun is used for the Qur'an, there is generally mention of the Qur'an before or after that specific verse as in the cases of Surat an-Naml: 77 and Surat ash-Shu'ara: 192-196. The verse straightforwardly defines that People of the Book will have faith in the Prophet Jesus (as) and that he (the Prophet Jesus [as]) will be a witness against them.

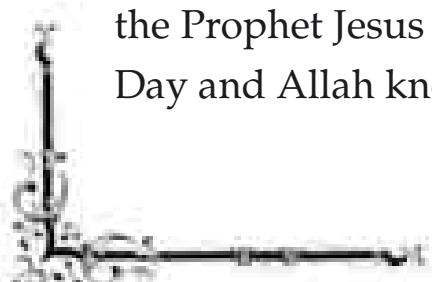
The second point is about the interpretation of the expression "before he dies". Some think this is having faith in the Prophet Jesus (as) before their own death. According to this interpretation everyone from the People of the Book will definitely believe in the Prophet Jesus (as) before they face their own death. Arabic linguistics, however, shows that this claim is not correct. The plural suffix *hum* is used in all those verses of the Qur'an that refer to the People of the Book (as in Surat al-Bayyi-

na 1 and 6, Surat al-Hadid 29, and Surat al-Hashr 2). Yet the singular suffix *hu* is employed in this verse. This means that the verse reports that the People of the Book will believe in the Prophet Jesus (as) before his death – in other words, before his biological death at his second coming. (Allah knows the truth.) Besides, in the Prophet Jesus' (as) time Jews who are defined as the People of the Book not only did not have faith in the Prophet Jesus (as) but also attempted to kill him. On the other hand, it is not possible to say that Jews and Christians who lived and died after the time of the Prophet Jesus (as) had faith – the type of faith described in the Qur'an – in him.

To conclude, when we make a careful evaluation of the verse, we arrive at the following conclusion: Before the Prophet Jesus' (as) death, all the People of the Book will have faith in him.¹⁵ In other words, in the second coming of the Prophet Jesus (as), all the People of the Book will become Muslims as his followers and Islamic morals will prevail on the Earth.

Besides, the verse refers to the future because there is mention of the death of the Prophet Jesus (as). Yet, the Prophet Jesus (as) did not die but was raised up to the Presence of Allah. The Prophet Jesus (as) will come to earth again, he will live for a specified time and then die. Moreover, all the People of the Book will have faith in him. This is an event which has yet not occurred, but which will happen in the future.

Consequently, by the expression "before he dies", there is a reference to the Prophet Jesus (as). The People of the Book will see him, know him and obey him while he is alive. Meanwhile, the Prophet Jesus (as) will bear witness against them on the Last Day and Allah knows the truth.



Proof # 3

That the Prophet Jesus (as) will come back to earth towards the end of time is related in another verse of the Qur'an.

When an example is made of the son of Maryam (Jesus) your people laugh uproariously. They retort, "Who is better then, our deities or him?" They only say this to you for argument's sake. They are indeed a disputatious people.

He is only a slave on whom We bestowed Our blessing and whom We made an example for the tribe of Israel.

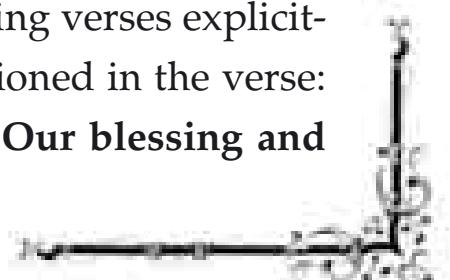
If We wished, We could appoint angels in exchange for you to succeed you on the earth. (Surat az-Zukhruf: 57-60)

Just after these verses, Allah declares that the Prophet Jesus (as) is a sign of the Day of Judgement.

He is a Sign of the Hour. Have no doubt about it. But follow me. This is a straight path. (Surat az-Zukhruf: 61)

This verse informs us that the Prophet Jesus (as) will come back to earth at the end times. That is because the Prophet Jesus (as) lived approximately six centuries before the revelation of the Qur'an. Consequently, we cannot interpret his first coming as a sign of the Day of Judgement. What this verse actually indicates is that the Prophet Jesus (as) will come back to earth towards the end of time and this will be a sign for the Day of Judgement.

The Arabic of the verse "He is a Sign of the Hour" is *Innahu la 'ilmun li's-sa'ati...* Some people interpret the pronoun *hu* in this verse as the Qur'an. However, the preceding verses explicitly indicate that the Prophet Jesus (as) is mentioned in the verse: "**He is only a slave on whom We bestowed Our blessing and**



whom We made an example for the tribe of Israel."¹⁶

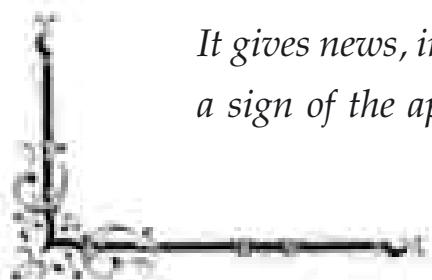
Those who cite this pronoun as referring to the Qur'an go on to quote the next part of the verse "Have no doubt about it. But follow me" as so-called evidence. However, the verses preceding this one refer completely to the Prophet Jesus (as). For this reason, it appears that the pronoun *hu* is linked to those preceding verses and also refers to the Prophet Jesus (as). In fact, great Islamic scholars declare that to be the case, based on the use of the pronoun both in the Qur'an and in the hadith.

Among contemporary Islamic scholars, Sayyid Qutb drew attention to the important evidence concerning the Prophet Jesus' (as) second coming, in his commentary:

*Many hadith regard the Prophet Jesus' (as) descent to earth prior to the Day of Judgment. Indeed, the verse, "He is a Sign of the Hour" also indicates this. In other words, the Prophet Jesus (as) will descend to earth at a time close to the Day of Judgment. In a second style of reading, the verse reads "wa innahu la 'ilmun li al-saa'ati." In other words, his descent is a sign, a sign of the Day of Judgment. Both styles of reading express the same meaning. His descent from the skies is a news of the Unseen World, spoken of by the right-speaking and trustworthy Prophet (saas) and indicated in the glorious Qur'an. Apart from the information from these two sources, which will remain unchanged until the Day of Judgment, nobody can say anything else about the subject.*¹⁷

Al-Kawthari stated that even in the oldest doctrinal texts, this verse was used as evidence of the Prophet Jesus' (as) return.¹⁸ Omer Nasuhi Bilmen explained the verse in these terms:

It gives news, in an indubitable manner, that the Prophet Jesus (as) is a sign of the approach of the Day of Judgment and that the Day of



Judgment will certainly come ... His appearance on earth is regarded as a law of the Last Day...¹⁹

In fact, this title is unique to the Prophet Jesus (as), for although the Qur'an describes the lives of the Prophet Muhammad (saas), Abraham (as), Noah (as), Moses (as), Solomon (as), Joseph (as), David (as), Jacob (as), and a great many other prophets, this title is applied to none of them. This fact is yet another indication that the Prophet Jesus (as) possesses a special feature that the other prophets do not: He will return to Earth after having been raised to Allah's Presence and Allah knows the truth.

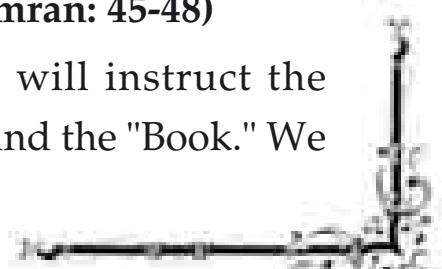
Proof # 4

Other verses indicating the second coming of the Prophet Jesus (as) are as follows:

When the angels said, "Maryam, your Lord gives you good news of a Word from Him. His name is the Messiah, Jesus, son of Maryam of high esteem in this world and the Hereafter, and one of those brought near. He will speak to people in the cradle, and also when fully grown, and will be one of the righteous," she said, "My Lord! How can I have a son when no man has ever touched me?"

He said, "It will be so. Allah creates whatever He wills. When He decides on something He just says to it, 'Be!' and it is. He will teach him the Book and Wisdom, and the Tawrah and the Injil..." (Surah Al 'Imran: 45-48)

In this verse, it is heralded that Allah will instruct the Prophet Jesus (as) about the *Injil*, the Tawrah and the "Book." We



come across the same expression in the Surat al-Ma'ida:

Remember when Allah said: "Jesus, son of Maryam, remember My blessing to you and to your mother when I reinforced you with the Purest Spirit so that you could speak to people in the cradle and when you were fully grown; and when I taught you the Book and Wisdom, and the Tawrah and the Injil; and when you created a bird-shape out of clay by My permission..." (Surat al-Ma'idah: 110)

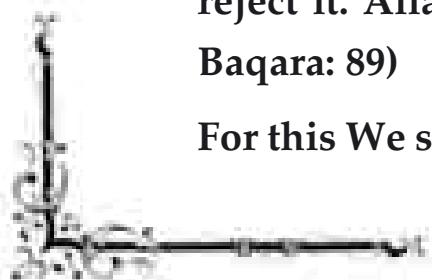
When we analyse the "Book" in both of the verses, we see that it may indicate the Qur'an. In the verses, it is stated that the Qur'an is the last divine book sent apart from the *Tawrah*, the *Zabur* and the *Injil*. Besides, in another verse in the Qur'an, next to the Tawrah and the Injil, the word "Book" is used to indicate the Qur'an.

Allah, there is no god but Him, the Living, the Self-Sustaining. He has sent down the Book to you with truth, confirming what has there before it. And He sent down the Tawrah and the Injil, previously... (Surah Al 'Imran: 2-3)

Some other verses in which "Book" refers to the Qur'an state:

When a Book does come to them from Allah, confirming what is with them – even though before that they were praying for victory over the unbelievers – yet when what they recognise does come to them, they reject it. Allah's curse is on the unbelievers. (Surat al-Baqara: 89)

For this We sent a Messenger to you from among you to



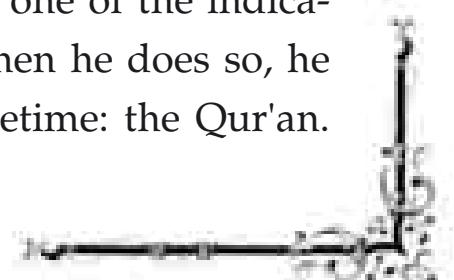
recite Our Signs to you and purify you and teach you the Book and Wisdom and teach you things you did not know before. (Surat al-Baqara: 151)

In this case, it is clear that the third book that will be taught to the Prophet Jesus (as) will be the Qur'an and that this will be possible only if he comes to earth at the end of time. The Prophet Jesus (as) lived approximately six hundred years before the revelation of the Qur'an. Besides, it is another piece of evidence that the hadiths of the Prophet Muhammad (saas) inform that when the Prophet Jesus (as) comes for the second time, he will command with the Qur'an, not the *Injil*:

He will lead you according to the Book of your Lord and the Sunnah of your Apostle. (Sahih Muslim)

As this expression clearly shows, when the Prophet Jesus (as) returns to earth, he will rule with the commandments of the Qur'an and will maintain the Sunnah of the Prophet Muhammed (saas), a hadith which is in agreement with the Qur'anic verses. (Surely Allah knows the truth.)

Another important piece of information is that the term revealed for the Prophet Jesus (as) was not revealed for any other prophet. For example, the Qur'an reveals that the *Tawrah* was given to the Prophet Moses (as), that *Suhuf* (Pages) were given to the Prophet Abraham (as), and that the Book of Psalms was given to the Prophet David (as). If there were books revealed before the prophets' own time, the Qur'an states that they knew them. However, only in the case of the Prophet Jesus (as) does the Qur'an state that a prophet will be taught a book that was revealed after his own time. This is one of the indications that he will return to earth and that when he does so, he will rule with the book revealed after his lifetime: the Qur'an. (Allah knows the truth.)



Proof # 5

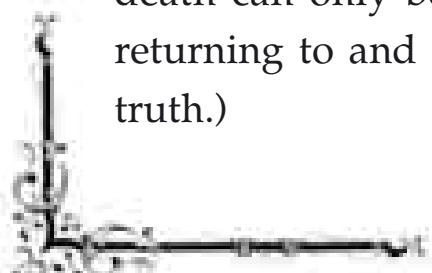
In addition to all the above, the verse "**The likeness of Jesus in Allah's Sight is the same as Adam.**" (Surah Al 'Imran: 59) could also indicate the Prophet Jesus' (as) return. Muslim scholars who have written Qur'anic commentaries point out that this verse indicates the fact that both prophets did not have a father, for Allah created both of them with the command "Be!" However, the verse could also have another meaning: Just as the Prophet Adam (as) was sent down to Earth from Allah's Presence, the Prophet Jesus (as) could be sent down to Earth from Allah's Presence during the End Times. (Allah knows the truth.) As we have seen, the verses of the Qur'an concerning the return to Earth of the Prophet Jesus (as) are quite explicit.

Proof # 6

Allah tells about the ascension of the Prophet Jesus (as) in Surah Maryam as follows:

(Jesus said,) Peace be upon me the day I was born, and the day I die and the day I am raised up again alive.
(Surah Maryam: 33)

When we consider this verse together with Surah Al 'Imran 55, it indicates a very important truth. In the verse in Surah Al 'Imran it is stated that the Prophet Jesus (as) was raised up to the Presence of Allah. No information is given in this verse about death or killing. Yet in Surah Maryam: 33 information is given about the day when the Prophet Jesus (as) will die. That second death can only be possible if the Prophet Jesus (as) dies after returning to and living on earth for a while. (Allah knows the truth.)



Proof # 7

Another piece of evidence about the Prophet Jesus (as) returning to earth appears in Surat al-Ma'ida and in Surah Al 'Imran in the form of the word *kahlan*. The verses say:

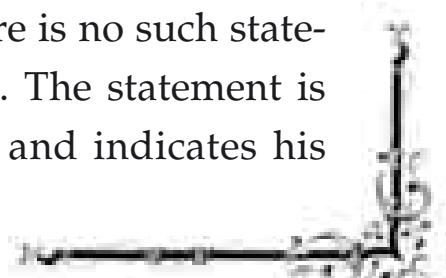
Remember when Allah said, "Jesus, son of Maryam, remember My blessing to you and to your mother when I reinforced you with the Purest Ruh (Spirit) so that you could speak to people in the cradle and when you were fully grown (*kahlan*)..." (Surat al-Ma'ida: 110)

He will speak to people in the cradle, and also when fully grown (*kahlan*), and will be one of the righteous. (Surah Al 'Imran: 46)

This word appears only in the above two verses in the Qur'an, and only in reference to the Prophet Jesus (as). The meaning of the word *kahlan*, used to refer to the Prophet Jesus' (as) adult state, is along the lines of between thirty and fifty years old, someone who is no longer young, someone who has reached the perfect age. Islamic scholars agree on translating this word as indicating the period after thirty-five years of age.

Based on a hadith reported by Ibn 'Abbas to the effect that the Prophet Jesus (as) ascended to heaven in his early thirties, at a young age, and will stay another forty years when he returns, Islamic scholars say that the Prophet Jesus' (as) old age will be after he returns to earth.²⁰

In looking at the verses of the Qur'an, we see that this statement is only used for the Prophet Jesus (as). All the prophets spoke to people and called them to the true path. They all communicated their message in maturity. Yet there is no such statement in the Qur'an about any other prophet. The statement is only used to refer to the Prophet Jesus (as) and indicates his



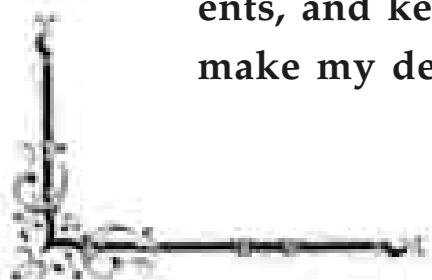
miraculous situation. That is because the words "in the cradle" and "when fully grown" that follow each other in the verses are stressing two miraculous periods.

In fact, in his work *The Commentary of at-Tabari*, Imam at-Tabari gives the following explanation of these verses:

*These statements (Surat al-Ma'ida, 110) indicate that in order to complete his lifespan and speak to people when fully grown the Prophet Jesus (as) will come down from heaven. That is because he was raised to heaven when still young. In this verse (Surah Al 'Imran, 46) there is evidence that the Prophet Jesus (as) is living, and Ahl al-Sunnah share that view. That is because in this verse it is stated that he will speak to people when fully grown. He will only be able to grow fully when he returns to earth from heaven.*²¹

Some people however, interpret the word "when fully grown" in a manner far removed from its true meaning and do not analyse it in the context of the general logic of the Qur'an. These people maintain that prophets have always been mature adults, for which reason the expression refers to all the lives of the prophets. Of course the prophets were mature adults whom Allah raised. Yet in Surat al-Ahqaf Allah reveals that the age of full maturity is forty. It is revealed in this verse that:

We have instructed man to be good to his parents. His mother bore him with difficulty and with difficulty gave birth to him; and his bearing and weaning take thirty months. Then when he achieves his full strength and reaches forty, he says, "My Lord, keep me thankful for the blessing You bestowed on me and on my parents, and keep me acting rightly, pleasing You. And make my descendants righteous. I have repented to



You and I am truly one of the Muslims." (Surat al-Ahqaf: 15)

The word *kahlan*, therefore, also points to the Prophet Jesus' (as) return to earth just like all the other information given in the Qur'an. (Allah knows the truth.)

There Are Other Examples of People in the Qur'an Who Left the World and Then Returned After Hundreds of Years

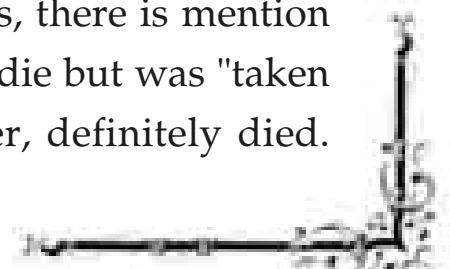
There Are Other Examples of People in the Qur'an Who Left the World and Then Returned After Hundreds of Years

A man who was resurrected after a century

The Qur'an gives the example of a man who remained dead for a century. This is related in Surat al-Baqara:

Or the one who passed by a town which had fallen into ruin? He asked, "How can Allah restore this to life when it has died?" Allah caused him to die a hundred years then brought him back to life. Then He asked, "How long have you been here?" He replied, "I have been here a day or part of a day." He said, "Not so! You have been here a hundred years. Look at your food and drink – it has not gone bad – and look at your donkey so We can make you a Sign for all mankind. Look at the bones – how We raise them up and clothe them in flesh." When it had become clear to him, he said, "Now I know that Allah has power over all things." (Surat al-Baqara: 259)

In the verses given in the previous pages, there is mention of the fact that the Prophet Jesus (as) did not die but was "taken back." In the verse above, the man, however, definitely died.



Consequently, even a dead person can rise again by the will of Allah and the above verse states this explicitly.

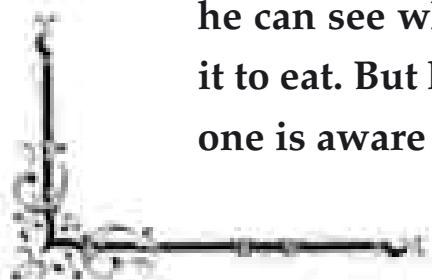
The Companions of the Cave awoke after years

The story of the "Companions of the Cave" is related in Surat al-Kahf. These were young men who were compelled to take refuge from the cruel tyranny of the ruler of the time in a cave. It is related that they fell asleep and were woken up after years of sleep:

When the young men took refuge in the cave and said, "Our Lord, give us mercy directly from You and open the way for us to right guidance in our situation." So We sealed their ears with sleep in the cave for a number of years. (Surat al-Kahf: 10-11)

You would have supposed them to be awake whereas in fact they were asleep. We moved them to the right and to the left, and at the entrance, their dog stretched out its paws. If you had looked down and seen them, you would have turned from them and run and have been filled with terror at the sight of them.

That was the situation when we woke them up so they could question one another. One of them asked, "How long have you been here?" They replied "We have been here for a day or part of a day." They said, "Your Lord knows best how long have you been here. Send one of your number into the city with this silver you have, so he can see which food is purest and bring you some of it to eat. But he should go about with caution so that no one is aware of you." (Surat al-Kahf: 18-19)



The Qur'an does not explain exactly how much time the young men spent in the cave. Instead, the duration of this period is implied by the words "for a number of years". People's guess at this period however was rather high: three hundred and nine years. Allah says:

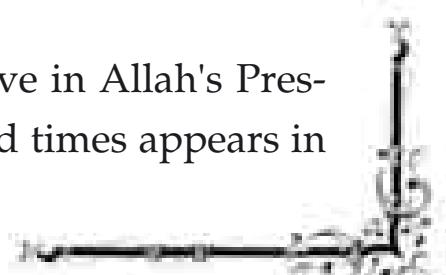
They stayed in their Cave for three hundred years and added nine. Say: "Allah knows best how long they stayed. The Unseen of the heavens and the earth belongs to Him. How perfectly He sees, how well He hears! They have no protector apart from Him. Nor does He share His rule with anyone." (Surat al-Kahf: 25-26)

Under normal conditions, people obviously cannot sleep for such a long period. This sleep, therefore, may not be the type of sleep with which we are familiar. Perhaps they were taken into another dimension, one in which time and space do not apply, and were later sent back to earth.

Just like people waking up from sleep, these people also returned to life. In a similar way, the Prophet Jesus (as) will return to life when he comes back to earth and, after fulfilling the honourable responsibility imposed on him by Allah, and, as a requirement of the verse; **He said: "On it [earth] you will live and on it die, and from it you will be brought forth,"** (Surat al-A'raf: 25) he will die on earth, like every other human being and Allah knows the truth.

The Return of the Prophet Jesus (as) to Earth in the Hadith

The fact that the Prophet Jesus (as) is alive in Allah's Presence and that he will return to earth in the end times appears in



some detail in the hadith collections, among them al-Shaybani's *Taysir al-Usul ila Jami' al-Usul*; Imam Maliki's *Al-Muwatta'*; the Sahihs of Ibn Khuzayma and Ibn Hibban; and the Musnads of Ibn Hanbal and al-Tayalisi, regarded as the greatest sources of the most reliable hadith. Furthermore, many Islamic scholars have carried out research and studies on these facts and have written books and treatises on them. These are also invaluable sources.

Heading the list of these great Islamic scholars is Abu Hanifa, the founder of the Hanafi legal school. In the final chapter of his book *Al-Fiqh al-Akbar*, Abu Hanifa states:

The emergence of the antichrist and of Gog and Magog is a reality; the rising of the Sun in the west is a reality; the descent of the Prophet Jesus (as) from the heavens is a reality; and all of the other signs of the Day of Resurrection, as contained in the authentic traditions, are established realities.²²

The hadith relating the Prophet Jesus' (as) second coming are tawatur, a specialized term defined as "a tradition that has been handed down by a number of different channels of transmitters or authorities, hence supposedly ruling out the possibility of its having been forged." Generally reliable hadith are those which are reported by so many hadith experts that there is no room left for error. The Islamic scholar Sayyid al-Jurjani expounded on this concept as follows:

Generally reliable reports are those that attain such a level [of agreement] among the majority of narrators that, according to custom, it is [considered] impossible for so many reporters to agree on a falsehood. In that event, if the report's words and meaning are consistent, then this is known as the "reliability of the word." If there is agreement among all of them in both sense and meaning, but a conflict in words,

then this is known as "conceptual reliability." (Al-Sayyid al-Sharif, Zafar al-Amani fi Sharh Mukhtasar al-Sayyid al-Sharif al-Jurjani fi Mustalah al-Hadith, p. 46)

We present a selection of these hadiths:

The Prophet Jesus (as), son of Maryam, will definitely descend as a just judge and a just ruler. (Imam Nawawi, Commentary on Sahih Muslim)

Doomsday will not take place until the Prophet Jesus, son of Maryam, comes as a fair ruler and a just imam. (Sunan Ibn Majah)

By Him in Whose Hands my soul is, the son of Maryam (the Prophet Jesus [as]) will shortly descend among you people as a just ruler. (Sahih Bukhari)

There is no prophet between him (the Prophet Jesus [as]) and me. He will certainly descend. Recognise him when you see him. He is of medium height, of a reddish white colour. He will wear two sets of yellow dyed clothing. Water will fall from his hair even if it does not rain. He will fight with people for Islam. He will slay the antichrist [make him ineffective] and then remain for exactly forty years on Earth. Then he will die, and Muslims will perform the prayers for him. (Sahih Bukhari and Sahih Muslim)

What will you do when the son of Maryam descends among you and leads as one amongst you? (Sahih Muslim)

The Prophet Jesus, son of Maryam, (as) will then descend and their [the Muslims'] commander will invite him to come and lead them in prayer. But he will say: "No, some among you are commanders over some [among you.]" (Sahih Muslim)



The Prophet Jesus (as) and Hazrat Mahdi (as) Will Come in This Century

Works by great and esteemed scholars of Ahl al-Sunnah, including Sunan Abu-Dawud and Maktubat of Imam Rabbani, explicitly state that Allah sends an individual every century in order to revive and rid religious morals of any innovations:

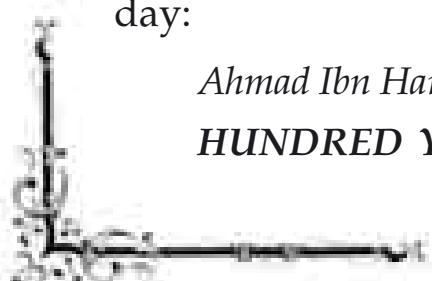
According to Abu Huraira's account, the Messenger of Allah (saas) said: Certainly Almighty and All-Powerful Allah will send an individual at the beginning of every century who will renew the faith and free it from subsequent accretions. (Sunan Abu Dawud, 5/100)

One hadith handed down from our Prophet (saas) states that Hazrat Mahdi (as) will appear in the Islamic year 1400 in the words:

People will gather around Hazrat Mahdi (as) in the year 1400. (Risalat al-Huruj al-Mahdi, p. 108)

The religious moral values of Islam will rule the whole world, as the result of a specific process, in this century, while the system of the dajjal (the antichrist) that opposes those values will entirely disappear. But following this period of progression, which will last for approximately 100 years, the world will again find itself in a phase of degeneration, around the 1500s according to the Islamic calendar. In one hadith narrated by many scholars, including Imam Ahmad Ibn Hanbal, a great Ahl al-Sunnah hadith and Islamic jurisprudence scholar, our Prophet (saas) provides important information about the beginning of human history by saying that 5600 years had passed up until his own day:

Ahmad Ibn Hanbal transmitted in his 'Ilal: FIVE THOUSAND SIX HUNDRED YEARS HAVE PASSED FROM THIS WORLD.



(*Al-Burhan fi Alamat al-Mahdi Akhir al-zaman*, p. 89)

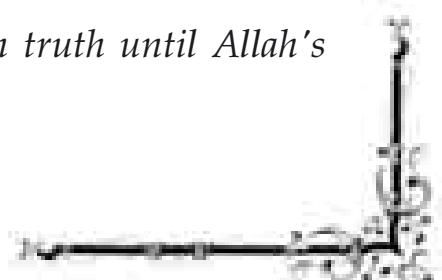
Many other hadith contain explicit references to the life span of the world being 7000 years:

Anas Ibn Malik narrates that the Messenger of Allah (saas) said: THE LIFE SPAN OF THE WORLD IS SEVEN DAYS IN THE DAYS OF THE HEREAFTER. Almighty Allah has said: ONE DAY IN THE SIGHT OF YOUR LORD IS LIKE A THOUSAND OF YOUR YEARS. Allah will ASCRIBE THE EQUIVALENT OF GOOD DEEDS OF THE SEVEN THOUSAND YEARS OF THE AGE OF THIS WORLD to the one who meets the need of any of his brothers in the faith on the path of Allah as if he spends his days in fasting and his nights in worship. (*Al-Burhan fi Alamat al-Mahdi Akhir al-zaman*, p. 88)

Narrated from Daqqaq Ibn Zaid al-Juhani: I told the Messenger of Allah (saas) of a dream I had had. In that dream the Messenger of Allah (saas) was at the top step of a seven-stepped pulpit. He said: THE SEVEN-STEPPED PULPIT YOU SEE IS THE SEVEN THOUSAND YEARS OF AGE OF THIS WORLD. (*Al-Burhan fi 'Alamat al-Mahdi Akhir az-Zaman*, p. 89)

Said Nursi, the renovator of the Islamic 1300s and the greatest one of the last millennium, cited the Islamic 1500s as the period of dominion of Islamic moral values. He stated that Muslims would enjoy a time of clear and explicit victory up until then. He said that in the years after that, the rise of the moral values of Islam would come to an end and that the Last Day would break for the unbelievers in the Islamic year 1545. (Allah knows the truth.)

"A group from my community will remain in truth until Allah's command [the Last Day]."



The abjad calculation of the clause "A group from my community..." which is 1542 [2117] implies its [the community's] time of survival. The abjad calculation of the clause "will remain in truth" (when the germination mark is counted) gives 1506 [2082]; it indicates until that date [2082] it will continue its work of enlightenment evidently and obviously, and maybe victorious-ly; then until 1542 [2117] in secrecy and defeat. The abjad calculation of the clause "until Allah's command" (when the gemina-tion mark is counted) suggests that THE LAST DAY WILL BEFALL the unbeliever in 1545 [2120]. (Kastamonu Addendum, p. 33)

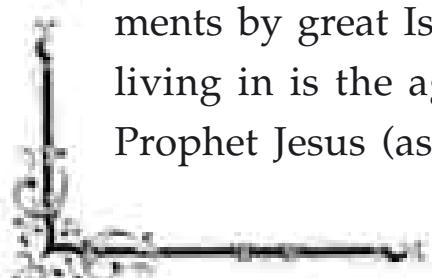
The great Sunni scholar al-Barzanji states that the life span of the world will not last until the Islamic 1600, in other words, that the Last Day is expected to come in Islamic 1500s by Allah's leave. (Allah knows the truth.)

THE LIFE OF THIS COMMUNITY WILL EXCEED 1,000 YEARS, YET BE LIMITED TO 1,500 YEARS ... (Muhammad ibn `Abd ar-Rasul Barzanji, *Al-Isha`ah li Ashrat as-Sa`ah*, *The Portents of the Doomsday*, p. 299)

Suyuti's statement made on the basis of the hadith handed down from our Prophet (saas) is as follows:

THE LIFE OF MY COMMUNITY WILL NOT EXCEED 1,500 YEARS. (Suyuti, *al-Kasfu an Mujawazati Hazihil Ummah al-Alfu, al-hawi lil Fatawi*. 2/248, *Tafsir Ruh-ul Bayan*. Bursawi 4/262, Ahmad ibn Hanbal, *Kitab al-'Ilal*, p. 89)

As is clear from the hadith of the Prophet (saas) and state-ments by great Islamic scholars, the Islamic 1400s we are now living in is the age of the coming of Hazrat Mahdi (as). The Prophet Jesus (as) will return to Earth in this century, Hazrat



Mahdi (as) will appear and the moral values of Islam will rule the world.

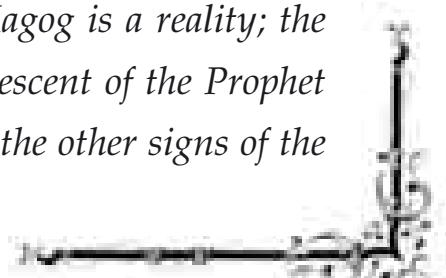
The Faithful Will Be Protected against the Fitnah [Trial and Tribulation] of the Dajjal by Means of the Prophet Jesus (as)

The concept of the dajjal (antichrist), which means "liar, cheat, he who confuses good and bad, truth and falsehood in people's minds and hearts, one who gilds a thing to conceal its true face, an evil and inauspicious entity who moves everywhere," is described as someone who will emerge in the End Times, the source and representative of all evil and *fitnah*. The dajjal may actually be a human being; or it may be a system or an ideology that represents a way of thinking or practice that is against religious moral values. Many hadith contain a great deal of information about the dajjal, and several verses refer to the dajjal's morality and system. The dajjal's emergence is reported as being one of the End Times' major signs:

Abu Hurayra narrated: There are three things that, when they are manifested, will be of no benefit to the faith of a person who did not have faith before: the antichrist, the Beast, and the Sun rising in the west. (Al-Tirmidhi hadiths; Muhammad ibn 'Abd al-Rasul Barzanji, Al-Isha'ah li Aashrat al-Sa'ah, p. 209)

The great Islamic scholar and imam, Abu Hanifa, states the following about the hadith describing the dajjal and other signs of the Last Day:

The emergence of the dajjal and of Gog and Magog is a reality; the rising of the Sun in the west is a reality; the descent of the Prophet Jesus (as) from the heavens is a reality; and all the other signs of the

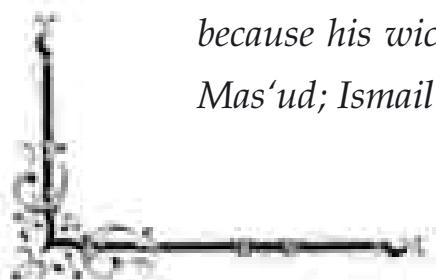


Last Day, as contained in authentic traditions, are established realities. (Abu Hanifa, Nu'man ibn Sabit (150/767), al-Fiqh al-Akbar)

The hadiths of our Prophet (saas) contain detailed information also about the characteristics of the dajjal. According to this, the dajjal will turn people away from the true path; depict good as bad and bad as good; deceive those who follow him with supposed blessings and oppress and use force against those who do not; bring forth confusion in the world and incite conflict; oppose religious moral values and act to turn people away from those values. The dajjal's time on Earth will be one when sincere believers face many troubles and difficulties and when the great majority of people turn their backs on religious moral values.

The dajjal's emergence will have a profound effect on the whole world, and will be the source of developments that will inflict many catastrophes and troubles upon humanity. Since his main target will be religious moral values and true believers, the period in question may be a particularly difficult one for the believers. In addition, many people will believe in his deceptions and follow him. Such an environment will have to be opposed by all people of good conscience and believers. In addition, they will have to wage a powerful intellectual struggle against this environment, one in which, by Allah's will, they will be victorious. However, the Prophet (saas) revealed that this individual's wickedness will be on a scale never before seen in history, and warned believers to avoid it. This warning is most important:

I tell you these things so that you may understand the situation and not fall into his snare, and so that you may tell those who come after, because his wickedness is the worst wickedness of all. (Nu'aym ibn Mas'ud; Ismail Mutlu, Kiyamet Alametleri (Signs of the Last Day),



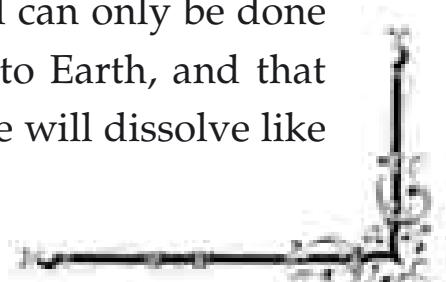
Mutlu Publications, (Istanbul: 1999), 92-93)

This advice, as well as his prayer for shelter in Allah from the fitnah caused by the dajjal, is a guide for Muslims. Muslims from different sects and races ask Allah during their five daily prayers to protect them from the dajjal's evil. As the hadith reveal, the prayer that our beloved Prophet (saas) taught to believers is as follows:

Abu Huraira reported: The Messenger of Allah (saas) said: When any one of you utters tashahhud (in prayer) he must seek refuge with Allah from four (trials) and should thus say: "O Allah! I seek refuge with You from the torment of the Hell, from the torment of the grave, from the trial of life and death and from the evil of the trial of Messiah al-dajjal. (Sahih Muslim, Book 4, Number 1217)

The fact that the Prophet (saas) taught this prayer to his followers in person and recommended that they say it during the daily prayers shows how important the question of the dajjal is for believers. We know that after their daily prayers, Islamic scholars also added the words "*Allahumma ajirni min fitna al-Messiah al-dajjal wa al-Sufyan*" (O Allah, protect us from the trials of Messiah al-dajjal and the Sufyan). Aware of the immense scale of the dajjal's trial, Muslims seek Allah's protection with this prayer in their own daily prayers. This shows that Muslims are spiritually prepared for the dajjal. However, the most important preparation to be taken against the dajjal is exactly the one that must be taken to prepare for the Prophet Jesus' (as) coming.

In one respect, the second coming of the Prophet Jesus (as) will manifest the fact that this prayer has been answered. This is because the hadith reveal that the dajjal's trial can only be done away with by the Prophet Jesus' (as) return to Earth, and that when the dajjal sees the Prophet Jesus (as), "he will dissolve like



salt in water." Some of the hadith revealing how the Prophet Jesus (as) will make the dajjal ineffective are as follows:

... As the dajjal spreads evil through the world, Allah will send the Messiah, Jesus (as), son of Maryam, who will meet the dajjal at the gate of Ludd [near Jerusalem] and make him ineffective. (Sahih Muslim)

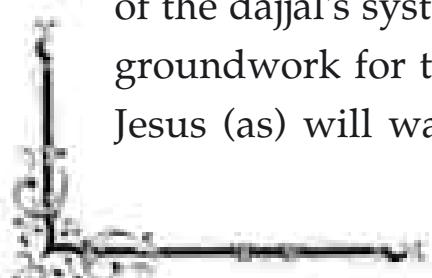
... As the dajjal spreads evil through the world, Allah will send the Messiah, Jesus (as), son of Maryam ... The Prophet Jesus (as) will meet the dajjal at the gate of Ludd [near Jerusalem] and make him ineffective. (Sahih Muslim)

When the enemy of Allah [dajjal] sees him [the Prophet Jesus (as)], it will (disappear) just as salt dissolves in water and if he [the Prophet Jesus (as)] were not to confront him at all, even then it would dissolve completely. Allah would make him ineffective by the Prophet Jesus' (as) hand.... (Sahih Muslim, 6924)

The Prophet Jesus (as) will soon return, and will then [spiritually] destroy the dajjal, the malicious, the inauspicious one. (Nuzul-i Mesih Risalesi (Treatise on the Second Coming of the Messiah), Istanbul: Ekmel Publishing, 1998, p. 121)

Therefore, it is a matter of the greatest importance that all believers and those who wish to be protected from the dajjal's trial should fully support the Prophet Jesus (as) and strive to prepare the best possible environment before he actually returns.

On the one hand, Muslims must uncover the dajjal's wickedness and deceptions and wage an intellectual struggle against those elements that comprise the ideological foundations of the dajjal's system. On the other hand, they must prepare the groundwork for the great intellectual struggle that the Prophet Jesus (as) will wage after his return, and must prepare them-



selves to support him. The information provided in the Qur'an and the developments described in the hadith indicate that one of history's most important periods is approaching.

Those who will enjoy the honour of living at such a historic time should feel great excitement at this prospect and should be aware of the scale of their responsibility. One of the first things that such people have to do is to prepare themselves and those around them for the Prophet Jesus' (as) return.



THE SECOND COMING TO EARTH OF THE PROPHET JESUS (AS) IN THE RISALAT AN-NOOR

In his Risalat an-Noor collection the great Islamic scholar, regarded as the *mujaddid* (renovator) of the Islamic 13th century, Bediuzzaman Said Nursi made important statements about the second coming to Earth of the Prophet Jesus (as). He described, in the light of verses and hadith, how the Prophet Jesus (as) would return to Earth in the End Times, how he will call on Christians to adhere to the values of the true faith by freeing themselves from superstitious beliefs and practices, how true Christians who follow the Prophet Jesus (as) and Muslims will be allied together, and how, together with Hazrat Mahdi (as), the Prophet Jesus (as) will be instrumental in the moral values of Islam coming to rule the world.

However, these statements by Bediuzzaman are sometimes misunderstood and misconstrued. In particular, it is erroneously concluded from Bediuzzaman's references to the "collective personalities" of the Prophet Jesus (as) and Hazrat Mahdi (as) that the blessed individual of the Prophet Jesus (as) will not be coming at all. But Bediuzzaman's statements do not imply such a meaning. As is made explicit in several places in the Risalat an-

Noor, Bediuzzaman said that the Prophet Jesus (as) himself will return to Earth in the End Times.

Indeed, a definition of the Prophet Jesus (as) and Hazrat Mahdi (as) as invisible forces, such as spiritual entities, spirits or meanings, would be at total odds with the law of Allah revealed in the verses of the Qur'an. No messenger or prophet has ever come in the form of a collective personality.

Much detailed information is provided in the Qur'an about the lives, struggles and messages of messengers sent to various communities. Until the very end of their lives they have called the people to whom they were sent to the true faith, warned them of Allah's punishment and bestowed the glad tidings of Paradise on believers. They responded to the pressure, traps and struggle against the true faith on the part of the deniers in their communities with fortitude and trust in Allah and called on them to live in a way that would be pleasing to Him. All this shows that no messenger has ever been sent as a spiritual personality, but rather as individuals.

This law of Allah that has applied for hundreds of years also applies, as it does to the rest of Islamic history, to the Prophet Jesus (as) and Hazrat Mahdi (as). However, like all the other prophets and messengers, the Prophet Jesus (as) and Hazrat Mahdi (as) will also have their collective personalities. We are told in the Qur'an that there have been communities of believers around all the prophets and messengers there have ever been, and that these have followed the true path shown by them. All the people who believed in the messengers and all their actions performed together with those messengers, constitute these messengers' collective personalities.

This can clearly be seen in the stories about the prophets in

the Qur'an. For example, the people of our Prophet (saas) represented his collective personality. But this formed on the condition of the Prophet's (saas) existence. This will not change in the End Times. As Bediuzzaman has said, the Prophet Jesus (as) and Hazrat Mahdi (as) will personally exist as leaders of guidance at the head of the communities of believers accompanying them.

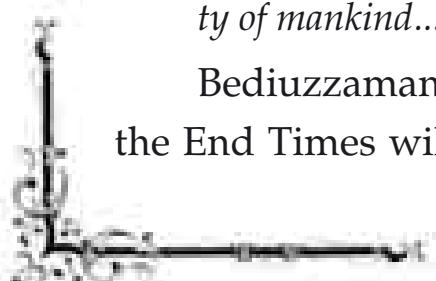
Therefore, in using the term "collective personality," Bediuzzaman Said Nursi used it in conformity with the law of Allah revealed in the Qur'an. In fact, in referring to his own students and works as a collective personality, Bediuzzaman Said Nursi was personally at its head.

The collective personality of the Risalat an-Noor includes those students that follow it as well as the works, but Bediuzzaman, the leader of the Noor movement, cannot be considered as distinct from it.

This will be better understood by an examination of the comments in the Risalat an-Noor about the second coming of the Prophet Jesus (as):

1. IT COULD ONLY BE A WONDROUS PERSON WITH THE POWER OF MIRACLES *who could neutralize and change the way of THE AWESOME DAJJAL, WHO WILL PRESERVE HIMSELF THROUGH WONDERS, BESTOWED ON HIM BY ALLAH IN ORDER TO LEAD HIM ASTRAY, SUCH AS MAGIC, HYPNOTIC POWERS, AND SPIRITUALISM, AND WILL SPELLBIND EVERYONE. AND THAT PERSON WILL BE THE PROPHET JESUS (AS), who is the prophet of the majority of mankind... (Rays, "Fifth Ray")*

Bediuzzaman describes how the dajjal who will appear in the End Times will seek to deceive people using various super-



natural powers, but that this corruption will be totally eliminated with the second coming of the Prophet Jesus (as):

The awesome dajjal, who will preserve himself through wonders, bestowed on him by Allah in order to lead him astray, such as magic, hypnotic powers, and spiritualism, and will spellbind everyone:

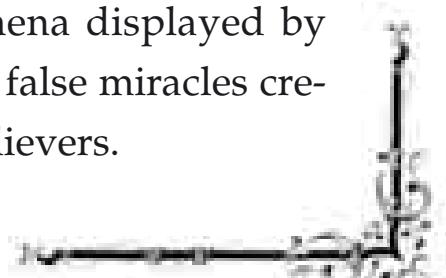
Bediuzzaman notes, in the light of the hadith of our Prophet (saas), that the dajjal will possess various supernatural powers.

Some of the hadith that show that the dajjal will work false miracles are as follows:

*One of his corruptions is this; He will say to a Bedouin, "Tell me! Will you believe I am your Lord **IF I RESURRECT YOUR MOTHER AND YOUR FATHER?**" The Bedouin will say, "Yes." At this **TWO DEVILS WILL APPEAR IN THE FORMS OF HIS MOTHER AND FATHER...** (Sunan Ibn Majah, 4077)*

*One of his corruptions is this: He will call a single person, **KILL HIM AND CUT HIM UP WITH A SAW.** That person's body will be cast away in two pieces. The dajjal will then tell those around him, "Look at this servant I have killed. **I SHALL NOW BRING HIM BACK TO LIFE.**" ... (Sunan Ibn Majah, 4077)*

The hadith tell us that the dajjal will use false miracles to have people accept his corruption. (Allah knows the truth.) Less intelligent people may imagine these are literally "miracles." The fact is, however, that a miracle is a blessing from Allah to His sainted servants. The extraordinary phenomena displayed by the dajjal are mere magic, in other words, are false miracles created by Allah to test people, and seen in unbelievers.



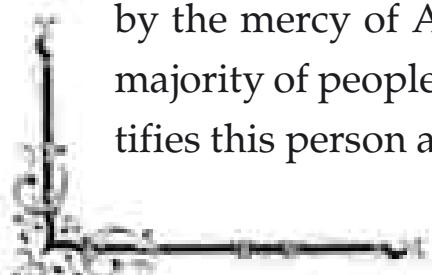
As stated by Bediuzzaman, the dajjal will deceive most people using these deceptive techniques. The false miracles and deceptions perpetrated by the dajjal, at a time when the whole Christian world is awaiting the return to Earth of the Prophet Jesus (as) and the Jews are awaiting Hazrat Messiah (as), may cause many people to be deceived by the dajjal. In this passage, Bediuzzaman emphasizes this attribute of the dajjal and also implies that he is not a collective personality. Bediuzzaman makes this perfectly clear by referring to the way the dajjal deceives people using such deceptive techniques as hypnosis and displays of magic.

There is no doubt that it would be wrong for one, who accepts that the dajjal is an individual in the light of these statements of Bediuzzaman, to claim that the Prophet Jesus (as) and Hazrat Mahdi (as) could be collective personalities despite all the evidence and details Bediuzzaman provides on the subject.

There is no doubt that in all his statements Bediuzzaman, who possessed a very high level of knowledge, set the truth out in the best way for Muslims and he said, in a way that leaves no room for doubt, that "*like the dajjal, the Prophet Jesus (as) and Hazrat Mahdi (as) are both INDIVIDUALS.*"

It could only be a Wondrous Person with the Power of Miracles... who is the Prophet of the Majority of Mankind:

Bediuzzaman says that the person who will eliminate the corruption of the dajjal will be a blessed "INDIVIDUAL" who, by the mercy of Allah, will work miracles, and whom the great majority of people follow. In the next part of the passage he identifies this person as the Prophet Jesus (as). This is so explicit as to



leave no room for any other interpretation.

Bediuzzaman explicitly states that "the Prophet Jesus (as) is **AN INDIVIDUAL.**" This explicit statement totally disproves any idea that he might be a collective personality.

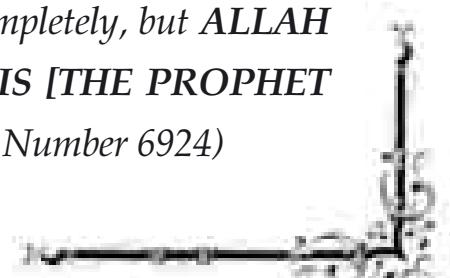
In addition, by referring to "**A WONDROUS PERSON WITH THE POWER OF MIRACLES... WHO IS THE PROPHET OF THE MAJORITY OF MANKIND,**" Bediuzzaman emphasizes some important properties revealing that the Prophet Jesus (as) is an individual. Bediuzzaman states that "the Prophet Jesus (as) is **A PERSON** who works marvels and miracles." In addition, he recalls that "the Prophet Jesus (as) is **A PERSON** in whom the great majority of people believe."

Bediuzzaman, with his superior knowledge, knew very well that it is impossible for a collective personality to perform miracles. He also knew that a collective personality could not be "a person in whom the majority of people believe." Using these attributes descriptive of the Prophet Jesus (as) in a very deliberate manner, he gives all Muslims the glad tidings that he will return to Earth as "**A PERSON.**"

That Person will be the Prophet Jesus (as):

Bediuzzaman reveals, as the Prophet (saas) tells us in the hadith, that the Prophet Jesus (as) will eradicate the fitnah (trial and tribulation) of the dajjal:

When the enemy of Allah [dajjal] would see him [the Prophet Jesus (as)], IT WOULD DISAPPEAR JUST AS THE SALT DISSOLVES ITSELF IN WATER and if he [the Prophet Jesus (as)] were not to confront them at all, even then it would dissolve completely, but ALLAH WOULD MAKE HIM INEFFECTIVE BY HIS [THE PROPHET JESUS' (AS)] HAND. (Sahih Muslim, Book 41, Number 6924)



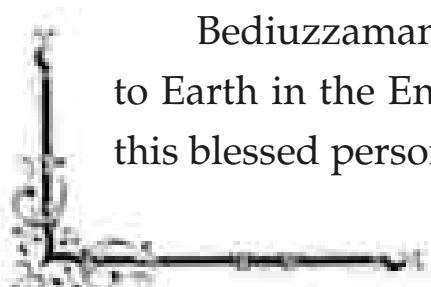
... AS THE DAJJAL SPREADS CORRUPTION, ALLAH WOULD SEND THE MESSIAH, JESUS (AS) SON OF MARYAM ... Every non-believer who would smell the odour of his self would die and his breath would reach as far as he would be able to see. He [the Prophet Jesus (as)] would then search for him [dajjal] until he would catch hold of him at the gate of Ludd and **WOULD MAKE HIM INEFFECTIVE.** (*Sahih Muslim, Book 41, Number 7015*)

... Following that, THE PROPHET JESUS (AS) WILL CHASE THE DAJJAL and will catch him at the gate of Ludd near Bait-ul-Maqdis, **AND WILL MAKE HIM INEFFECTIVE.** (*Sahih Muslim, vol. 4/2251-2255; Imam Sharani*)

The term "**THAT PERSON**" employed by Bediuzzaman makes it clear the Prophet Jesus (as) is "**ONE INDIVIDUAL.**" Bediuzzaman does not refer to "two or three individuals." On the contrary, he always refers to the Prophet Jesus (as) in the "**SINGULAR**" and as "**A SINGLE INDIVIDUAL.**" With these statements, Bediuzzaman has made it quite clear that the Prophet Jesus (as) is not a collective personality, but "**A BLESSED INDIVIDUAL.**"

2. In fact, even THE DESCENT OF THE PROPHET JESUS (AS) and THAT HE HIMSELF IS THE PROPHET JESUS (AS), CAN ONLY BE KNOWN BY THE LIGHT OF FAITH; NOT EVERYONE WILL KNOW. Similarly, FEARSOME FIGURES SUCH AS THE DAJJAL AND SUFYAN DO NOT KNOW THEMSELVES TO BE SUCH.... (*The Rays, The Fifth Ray*)

Bediuzzaman reports that the Prophet Jesus (as) will return to Earth in the End Times, but that not everyone will recognise this blessed personage when he comes:



The Descent of the Prophet Jesus (as):

By referring to "**THE DESCENT OF THE PROPHET JESUS (AS)**" Bediuzzaman describes how the Prophet Jesus (as) will return to Earth in human form in the End Times, as a miracle from Allah. Through this information, Bediuzzaman clearly explains that the Prophet Jesus (as) will be "**A PERSON**," not a meaning or a collective personality, leading the Christian community to true guidance.

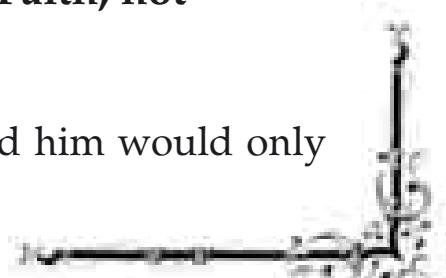
That He Himself is the Prophet Jesus (as):

With these words, Bediuzzaman says that when the Prophet Jesus (as) first returns to Earth he will not at first know he is the Prophet Jesus (as), but that he will realize this later. Obviously, "there can be no question of a collective personality having such consciousness and awareness." The concepts of "**KNOWING**" and "**UNDERSTANDING**" can only apply to a "**HUMAN BEING**." Only a person "may realize who he is," and recognise the situation he is in. As someone who is well aware of this, Bediuzzaman used these words to explicitly state that the Prophet Jesus (as) is not a collective personality.

One of the elements by which Bediuzzaman confirms that is the word "**HIMSELF**." This word again expresses the concept of "**INDIVIDUAL**" and in this way, Bediuzzaman is stating yet again that "the Prophet Jesus (as) will come in physical form, as an **INDIVIDUAL**."

Can Only be Known by the Light of Faith; not Everyone will Know:

Bediuzzaman said that the people around him would only



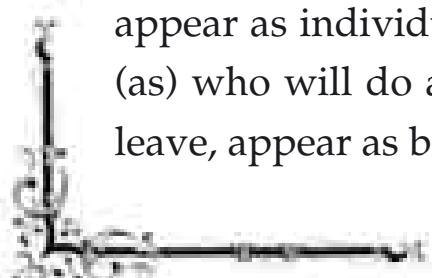
recognise the awaited Prophet Jesus (as) "**BY THE LIGHT OF FAITH.**" This again shows that Bediuzzaman is not referring to the Prophet Jesus (as) as a collective personality. Bediuzzaman clearly refers to their recognising "**AN INDIVIDUAL THEY ARE AWAITING,**" not a collective personality. Bediuzzaman also says that "**NOT EVERYONE WILL KNOW,**" that not everyone will recognise the Prophet Jesus (as).

As Bediuzzaman says, when the Prophet Jesus (as) returns to Earth, true believers will immediately recognise this blessed individual through the light of their faith and by Allah's leave, and will be his helpers and supporters.

Fearsome Figures Such as the Dajjal and Sufyan do not Know Themselves to be Such:

In these words, Bediuzzaman is saying that individuals of the End Times, such as the dajjal and the sufyan, who will wage a campaign based on denial against the Prophet Jesus (as) and Hazrat Mahdi (as) will again not be recognised by everyone. Bediuzzaman used the word "**FIGURES**" in the phrase "**FEARSOME FIGURES**" to refer to the dajjal and the sufyan as "**INDIVIDUALS.**"

In his works, Bediuzzaman uses similar words that also mean "person, individual" to refer to the Prophet Jesus (as) and Hazrat Mahdi (as). It would be a very contradictory state of affairs for one to accept that the dajjal and sufyan will appear as individuals but to think that the Prophet Jesus (as) and Hazrat Mahdi (as) will merely be collective personalities. As Bediuzzaman says, just like the sufyan dajjal and messiah dajjal will appear as individuals, the Prophet Jesus (as) and Hazrat Mahdi (as) who will do away with all their fitnah will also, by Allah's leave, appear as blessed individuals in the End Times.



3. "THE PROPHET JESUS (AS) WILL COME AND WILL PERFORM THE OBLIGATORY PRAYERS BEHIND HAZRAT MAHDI (AS) AND FOLLOW HIM," alludes to THIS UNION, AND TO THE SOVEREIGNTY OF THE QUR'AN AND ITS BEING FOLLOWED. (*The Rays / The Fifth Ray - Second Station - p.109*)

Our Prophet (saas) reveals in one hadith how the Prophet Jesus (as) will pray behind Hazrat Mahdi (as):

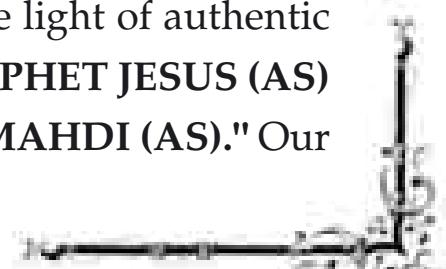
When Hazrat Mahdi (as) is performing the morning prayer with the faithful at the Bayt al-Maqdis, he will introduce the Prophet Jesus (as) who has appeared, and the Prophet Jesus (as) will place his hands on his shoulder and say, "The call to the prayer has been issued for you, so you must lead it" ... (Al-Qawl Al-Mukhtasar Fi alamat Al-Mahdi Al-Muntazar, p. 25)

Bediuzzaman cites this hadith of our Prophet's (saas) and recalls how this incident is one of the major sings of the coming of the Prophet Jesus (as) and Hazrat Mahdi (as).

Bediuzzaman also states that, by Allah's leave, Islamic morality will rule the whole world in the time of the Prophet Jesus (as) and Hazrat Mahdi (as). The great intellectual struggle to be waged by the Prophet Jesus (as) and Hazrat Mahdi (as) in alliance will be instrumental in this, he says.

The Prophet Jesus (as) will Come and will Perform the Obligatory Prayers behind Hazrat Mahdi (as) and Follow Him:

In this passage, Bediuzzaman says, in the light of authentic hadith of our Prophet's (saas), that "**THE PROPHET JESUS (AS) WILL PRAY TOGETHER WITH HAZRAT MAHDI (AS).**" Our



Lord has made the prayer a religious obligation. It is impossible for collective personalities to pray alongside or for them to serve as imam. Bediuzzaman was without doubt well aware of this and says, through his words, that the Prophet Jesus (as) and Hazrat Mahdi (as) will appear as "**INDIVIDUALS.**"

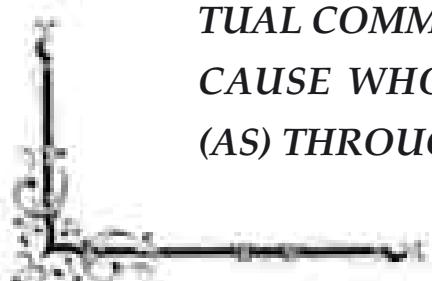
When the Prophet Jesus (as) appears, by Allah's leave, he will continue to perform the prayer just like he performed during his first coming. This is revealed as follows in the Qur'an:

He [Jesus]said, "I am the servant of Allah, He has given me the Book and made me a Prophet. He has made me blessed wherever I am and DIRECTED ME TO PERFORM THE PRAYER AND PAY THE ALMS AS LONG AS I LIVE." (Surah Maryam, 30-31)

The Prophet Jesus (as) and Hazrat Mahdi (as) will appear as blessed individuals in the End Times. The Prophet Jesus (as) will pray behind Hazrat Mahdi (as), and Islamic moral values will rule the world as a result of the great intellectual struggle these two blessed personages will wage.

Bediuzzaman recalls this matter, which appears in a great many authentic hadith, and goes on to say that the Prophet Jesus (as) and Hazrat Mahdi (as) will enjoy a reciprocal dialogue when they come. For that, it is essential that both blessed individuals appear at the same time and come together. The whole Islamic world is waiting for the Prophet Jesus (as) to come and perform the prayer together with Hazrat Mahdi (as).

4. It is an allusion and sign that QUANTITATIVELY THE SPIRITUAL COMMUNITY OF THOSE STRUGGLING IN ALLAH'S CAUSE WHO WILL RECOGNISE THE PROPHET JESUS (AS) THROUGH THE LIGHT OF FAITH AND FOLLOW HIM



WILL BE VERY FEW AND SMALL comparatively to the scientific, physical armies of the dajjal. (*The Rays / The Fifth Ray - Second Station* - p.111)

In this passage Bediuzzaman describes the features of the community that will recognise and support the Prophet Jesus (as) when he returns:

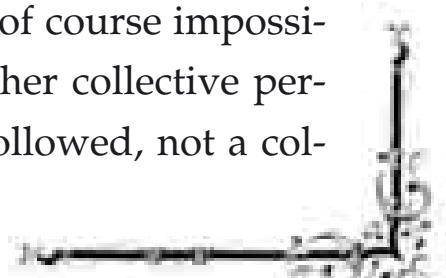
Who will Recognise the Prophet Jesus (as) through the Light of Faith:

In this extract Bediuzzaman again refers to the Prophet Jesus (as) being recognised "**BY THE LIGHT OF FAITH**" by the community that supports him, and makes it clear that the Prophet Jesus (as) is "**AN INDIVIDUAL.**" The verb "**RECOGNISE**" suggests that "there is someone to be recognised," and again reveals that Bediuzzaman is referring to the Prophet Jesus (as) as an individual, not to a collective personality.

In addition, by these words Bediuzzaman also makes it clear that the Prophet Jesus (as) and his collective personality are distinct concepts. That is because he speaks of a "community that recognises the Prophet Jesus (as)" and of "the Prophet Jesus (as) being recognised by that community." There is no question of a collective personality recognising another collective personality or of being recognised by one.

And [who] Follow Him:

Bediuzzaman here refers to the existence of a community that "**FOLLOWS**" the Prophet Jesus (as). It is of course impossible for a collective personality to follow another collective personality, because only an individual can be followed, not a col-



lective personality. Bediuzzaman is expressing that reality here and reminds us that the Prophet Jesus (as) will be "AN INDIVIDUAL" at the head of a community that follows him and the way he shows to them, in other words, his collective personality.

It is a great honour desired by all Muslims to live at the same time as the Prophet Jesus (as), to follow this blessed individual and be his helpers in the way of Allah, just like his disciples. As stated in the hadith and by Bediuzzaman, Allah will permit Hazrat Mahdi (as) and the people around him to stand in the same ranks during the intellectual struggle as the Prophet Jesus (as) and those few believers who follow him.

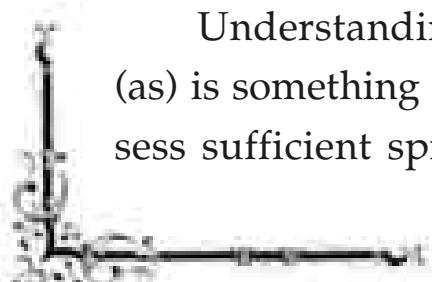
In his works Bediuzzaman says that this intellectual struggle for the truth will take place immediately after his own time and, thus that the coming of the Prophet Jesus (as) and Hazrat Mahdi (as) had not yet taken place in his own day.

The Spiritual Community of Those Struggling in Allah's Cause:

In this passage, Bediuzzaman refers to a community made up of people who support and believe in the Prophet Jesus (as) and who follow the way he shows to them.

This community represents the collective personality of the Prophet Jesus (as). But it will also have the Prophet Jesus (as) in person as its leader, an individual who represents this collective personality. Bediuzzaman is emphasizing here that the person of the Prophet Jesus (as) and his collective personality are two distinct concepts.

Understanding the lofty spirituality of the Prophet Jesus (as) is something that will only be bestowed on those who possess sufficient spirituality to perceive this blessed individual.



Bediuzzaman describes this community as "the spiritual community of those struggling in Allah's cause." As Bediuzzaman also says, this community will enjoy a high level of spirituality and will strive and wage a constant intellectual struggle on the path of Allah.

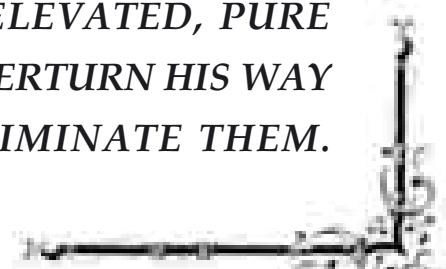
Quantitatively ... Very Few and Small:

Bediuzzaman reports that the community led by the Prophet Jesus (as) will be very few in number and small compared to the society of the deniers of Allah. As Almighty Allah has revealed in the Qur'an, "**... How many a small force has triumphed over a much greater one by Allah's permission.**" (Surat al-Baqara, 249)

The true believers who, albeit few in number, are devoted to the Prophet Jesus (as) and Hazrat Mahdi (as) in the End Times will, by Allah's leave, be victorious and totally eradicate the *fitnah* of the dajjal. In these words Bediuzzaman once again refers to the community represented by the Prophet Jesus (as) in person and describes its characteristics.

As clarified above, however, it is the person of the Prophet Jesus (as) who will lead this community. Bediuzzaman is thus making it clear that the Prophet Jesus (as) is "**AN INDIVIDUAL**" at the head of the collective personality he represents, not a collective personality himself.

5. It is narrated that "he will be so powerful and long-lived that ONLY THE PROPHET JESUS (AS) WILL BE ABLE TO DESTROY HIM; NOTHING ELSE WILL BE ABLE TO." That is, IT WILL ONLY BE A REVEALED, ELEVATED, PURE RELIGION THAT WILL BE ABLE TO OVERTURN HIS WAY AND RAPACIOUS REGIME, AND ELIMINATE THEM.



SUCH A RELIGION WILL EMERGE AMONG THE TRUE FOLLOWERS OF THE PROPHET JESUS (AS), AND IT WILL FOLLOW THE TRUTH OF THE QUR'AN AND BECOME UNITED WITH IT. ON THE DESCENT OF THE PROPHET JESUS (AS), THE IRRELIGIOUS OCCUPATION [OF DAJ-JAL'S] WILL BE WIPED OUT AND WILL CEASE... (The Rays / The Fifth Ray - p.102)

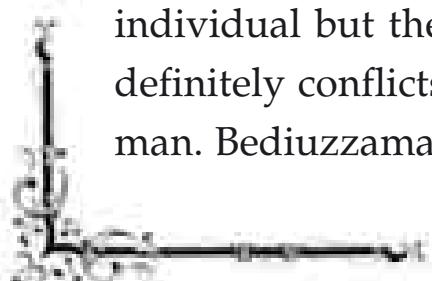
In this extract Bediuzzaman refers to a hadith that notes that only the Prophet Jesus (as) will be able to neutralize the fitnah of the dajjal.

He says that the people who will eliminate the denial-based order of the dajjal and his aggressive regime and mission, described as "spreading irreligion and harming sacred matters," will be the Prophet Jesus (as) and the sincere Christians who follow him. With his second coming, the Prophet Jesus (as) will eliminate and neutralize this irreligious mission of the dajjal:

Only the Prophet Jesus (as) will be able to Destroy Him; Nothing Else will be able to:

Here Bediuzzaman is saying, in the light of the hadith of our Prophet (saas), that only the Prophet Jesus (as) can intellectually neutralize the dajjal and free the world from his *fitnah*.

The use by Bediuzzaman here of the word "**HIM**" means that the dajjal is "**AN INDIVIDUAL**." In Bediuzzaman's view, it is "**THE INDIVIDUAL PROPHET JESUS (AS)**" who will put an end to that individual's efforts to spread denial. Bediuzzaman's words are quite explicit, and to adopt the idea of the dajjal as an individual but the Prophet Jesus (as) as a collective entity very definitely conflicts with the information provided by Bediuzzaman. Bediuzzaman has clearly stated that the Prophet Jesus (as)



is the only individual capable of neutralizing the dajjal and has imparted to all believers the glad tidings of the return to Earth of this worthy individual.

**That will be able to Overturn His Way and
Rapacious Regime, and Eliminate Them:**

Bediuzzaman notes that the fitnah of the dajjal will lead to terrible corruption across the world. He also reports that this *fitnah* will be totally eliminated by way of the Prophet Jesus (as).

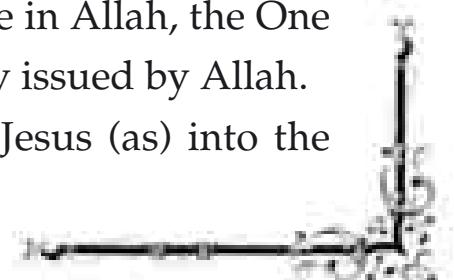
Bediuzzaman says that the mission of the dajjal is to spread irreligion across the world and to cause disaster originating from irreligion. He also imparts the glad tidings that when the Prophet Jesus (as) returns to earth he will prevent the disasters and evils caused by the dajjal, will neutralize his mission and cause the moral values of Islam to rule the entire world.

In this extract Bediuzzaman reiterates that the Prophet Jesus (as) will return as "**A HUMAN BEING**" in physical existence. The use of the word "**HIS**" once again emphasizes that the dajjal is also an individual, and that this individual will be neutralized by the Prophet Jesus (as), another "**INDIVIDUAL.**"

**A revealed, elevated, pure religion ... will emerge
among the true followers of the Prophet Jesus (as),
and it will follow the truth of the Qur'an and
become united with it:**

The Prophet Jesus (as) is a blessed messenger of Allah. Like all the prophets, he called on people to believe in Allah, the One and Only, and to live by the religious morality issued by Allah.

Following the accession of the Prophet Jesus (as) into the



Presence of Allah, however, Christian belief was corrupted and Christians turned away from the true faith preached by the Prophet Jesus (as). When the Prophet Jesus (as) returns he will purify Christianity of those elements that have been corrupted and restore it to its form as a true faith. Bediuzzaman also notes this fact in the words "**A PURE RELIGION ... WILL EMERGE AMONG THE TRUE FOLLOWERS OF THE PROPHET JESUS (AS).**"

Bediuzzaman states that Christianity will unite with Islam in following the Qur'an, and reminds us that all these developments are signs of the second coming of the Prophet Jesus (as). These developments described by Bediuzzaman have not yet happened. Bediuzzaman referred to this in the time he was living and imparted the glad tidings of the coming of the Prophet Jesus (as) at a later date, emphasizing that neither the coming of the Prophet Jesus (as), nor that of Hazrat Mahdi (as) who would be contemporaneous with him, had yet taken place in his own day.

On the Descent of the Prophet Jesus (as), the Irreligious Occupation [of dajjal's] will be Wiped Out and will Cease:

Based on the information provided in verses from the Qur'an and hadith, Bediuzzaman states that the Prophet Jesus (as) will come to Earth for a second time. Bediuzzaman's use of a word meaning "**DESCENT**" means he is referring to the Prophet Jesus (as) as "**AN INDIVIDUAL**" who will return to Earth for a second time in his human bodily form as a miracle of Allah, and not as "a meaning, a spirit or representative entity."

Bediuzzaman is saying that the dajjal's denial-based efforts

will come to an end following the "DESCENT," in other words **"THE COMING TO EARTH OF THE PROPHET JESUS (AS) AS AN INDIVIDUAL."**

6. Yes, in the words of the hadith, THE DESCENT OF THE PROPHET JESUS (AS) FROM THE HEAVENS IS CERTAIN. In addition to other facts it imparts in its indicative meaning, it also miraculously indicates this fact. (Kastamonu Addendum, p. 50)

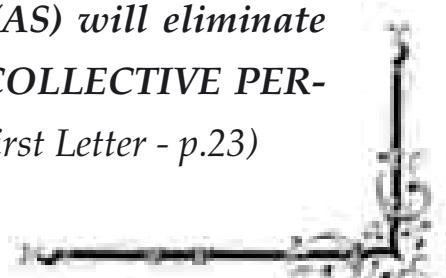
Bediuzzaman says it is certain that the Prophet Jesus (as) will return to Earth in the End Times:

The Descent of the Prophet Jesus (as) from the Heavens is Certain:

The return to Earth in the End Times of the Prophet Jesus (as) is a fact reported in the Qur'an and the hadith. Bediuzzaman also states this fact, saying that the hadith explicitly refer to the second coming of the Prophet Jesus (as). These are highly valuable tidings for true believers. By Allah's leave, believers living in the End Times will witness this miracle and see the return to Earth of the Prophet Jesus (as) after an interval of 2000 years.

Bediuzzaman uses the word "CERTAIN," and says that the second coming of the Prophet Jesus (as) is "CERTAIN." This report, which Bediuzzaman provides on the basis of the hadith of our Prophet (saas), invalidates all other contrary ideas.

7. ... REPRESENTING THE COLLECTIVE PERSONALITY OF CHRISTIANITY, THE PROPHET JESUS (AS) will eliminate THE DAJJAL, WHO REPRESENTS THE COLLECTIVE PERSONALITY OF IRRELIGION ... (Letters / First Letter - p.23)



In this passage Bediuzzaman says that the Prophet Jesus (as) will return to Earth and intellectually neutralize the *fitnah* of the dajjal:

Representing the Collective Personality of Christianity, the Prophet Jesus (as):

Bediuzzaman here says that the Prophet Jesus (as) "**REPRESENTS THE COLLECTIVE PERSONALITY OF CHRISTIANITY.**" Bediuzzaman states that, like all the prophets and messengers there have ever been, the Prophet Jesus (as) will have a collective personality made up of people who support, believe in and follow him.

However, by referring to "**REPRESENTING THE COLLECTIVE PERSONALITY OF CHRISTIANITY,**" Bediuzzaman is saying that, in agreement with the law of Allah, "**THE PROPHET JESUS (AS) WILL BE PRESENT PERSONALLY AS A LEADER TO GUIDANCE AT THE HEAD OF THIS COLLECTIVE PERSONALITY.**"

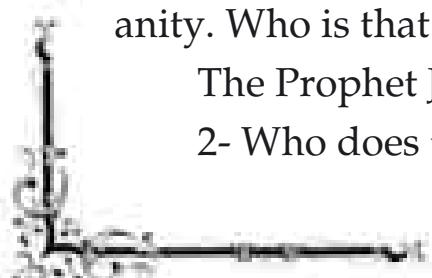
It is impossible for one collective personality to represent another collective personality. In order for there to be a collective personality there has to be "**A PERSON**" at its head. Emphasizing this fact, Bediuzzaman states that the Prophet Jesus (as) is not a collective personality but that he will personally be at the head of and lead his collective personality.

These facts reported by Bediuzzaman can be more clearly seen when we ask one or two questions:

1- A person represents the collective personality of Christianity. Who is that person?

The Prophet Jesus (as).

2- Who does the Prophet Jesus (as) represent?



The collective personality of Christianity.

The answers to these questions clearly show that Bediuzzaman refers to the Prophet Jesus (as) and his collective personality as two separate concepts.

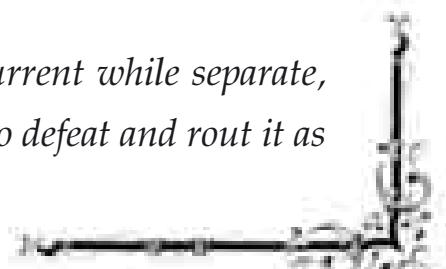
The Dajjal, who Represents the Collective Personality of Irreligion:

Bediuzzaman says that, like the Prophet Jesus (as), the dajjal will have a collective personality. However, in the words "**THE DAJJAL, WHO REPRESENTS THE COLLECTIVE PERSONALITY OF IRRELIGION**," Bediuzzaman is saying that the dajjal will also "**BE PERSONALLY AT THE HEAD OF THIS COLLECTIVE PERSONALITY AS AN INDIVIDUAL**."

In his works, Bediuzzaman says, with various supporting evidence, that all the names cited by our Prophet (saas) as coming in the End Times are individuals. The dajjal is one of these individuals of the End Times. Bediuzzaman has provided the same amount of detail concerning the Prophet Jesus (as) and Hazrat Mahdi (as) being individuals as he has provided for the dajjal being one.

It would certainly be a mistake to misinterpret some of these statements by Bediuzzaman in such a way as to conclude that while the dajjal is an individual, the Prophet Jesus (as) and Hazrat Mahdi (as) are collective personalities. That is because Bediuzzaman has persistently reiterated that, like the dajjal, "**the Prophet Jesus (as) and Hazrat Mahdi (as) will come AS INDIVIDUALS**" and has provided the evidence to confirm this.

8. ... Although defeated before the irreligious current while separate, Christianity and Islam will have the capability to defeat and rout it as



a result of their union. Then THE PERSON OF THE PROPHET JESUS (AS), WHO IS PRESENT WITH HIS HUMAN BODY IN THE WORLD OF THE HEAVENS, WILL COME TO LEAD THE CURRENT OF TRUE RELIGION, as, relying on the promise of One Powerful Over All Things, the Bringer of Sure News has said. Since he has told of it, it is true, and since THE ONE POWERFUL OVER ALL THINGS HAS PROMISED IT, HE WILL CERTAINLY BRING IT ABOUT ... (Letters / Fifteenth Letter - p.80)

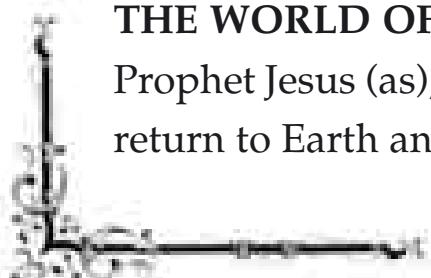
Bediuzzaman says that as a result of Christians' turning to the Qur'an and following Islam, and of the amalgamation of the two faiths, they will grow stronger and powerful enough to eliminate irreligious philosophies.

During this time, the Prophet Jesus (as) will return to Earth and assume the leadership of this force. Bediuzzaman says that the Prophet (saas) has provided this information on the basis of the promise of Allah, and reminds us that Allah definitely keeps His word:

Who is Present with His Human Body in the World of the Heavens:

In this passage, Bediuzzaman says that Christianity will soon be restored to its original form by being freed from various beliefs and practices added onto it subsequently and will then follow the Qur'an. The Christians who turn to Islam will then join forces with Muslims and wage a common intellectual struggle against irreligion.

In the words "**PRESENT WITH HIS HUMAN BODY IN THE WORLD OF THE HEAVENS**" Bediuzzaman says that the Prophet Jesus (as), who is in the heavens in his human body, will return to Earth and assume the leadership of this struggle. Bedi-



uzzaman is saying that the Prophet Jesus (as) will return in human form, as a blessed person, "AN INDIVIDUAL."

Bediuzzaman uses the word "HUMAN," thus explicitly stating that the Prophet Jesus (as) is not a collective personality but "an individual with material existence."

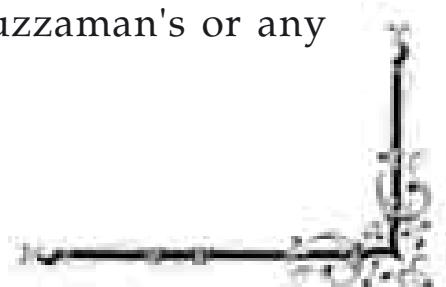
The Person of the Prophet Jesus (as):

The term "**THE PERSON OF THE PROPHET JESUS (AS)**" employed here by Bediuzzaman refers to the Prophet Jesus (as) as an individual. It is therefore clear from Bediuzzaman's words that the Prophet Jesus (as) "is not a collective personality."

The Prophet Jesus (as) will return to Earth in the End Times as an individual, eliminate the fitnah of the dajjal and work together with Hazrat Mahdi (as). The Prophet Jesus (as) and Hazrat Mahdi (as) will be instrumental in Islamic moral values ruling the world.

These great glad tidings of the End Times have not yet become a reality, and the Islamic world is waiting for these blessed developments to take place. Bediuzzaman's terminology reveals the error in claiming that Hazrat Mahdi (as) had appeared in some earlier period. That is because the coming of the Prophet Jesus (as) and his alliance with Hazrat Mahdi (as) have not yet happened, and the *fitnah* of the dajjal has not been totally eliminated.

There is no doubt that such comprehensive developments will be visible to the eyes of the whole world. This great change, of which everyone will be aware and experience thanks to mass communications, never happened in Bediuzzaman's or any other time.



Will Come to Lead the Current of True Religion:

Bediuzzaman's words "**HE WILL COME TO LEAD THE CURRENT OF TRUE RELIGION**" reveal that the Prophet Jesus (as) will be the leader of genuine Christians when he returns to Earth. With his coming, Christianity will be purged of its false beliefs and pronouncements and will follow the Qur'an.

All these developments regarding the Prophet Jesus (as) listed by Bediuzzaman will happen at the same time as Hazrat Mahdi (as) appears. However, neither the second coming of the Prophet Jesus (as) and his assumption of the leadership of all Christians, nor Christians' purging their faith of all false beliefs and practices has yet happened.

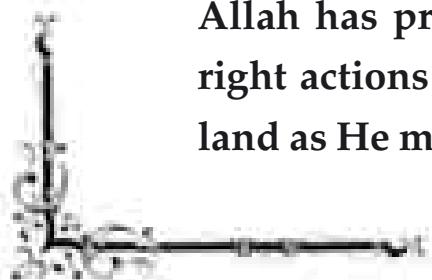
Neither has the alliance of the Prophet Jesus (as) and Hazrat Mahdi (as) yet come about. Therefore, with all this information Bediuzzaman is clearly imparting the welcome tidings that Hazrat Mahdi (as) had not come in an earlier period and that all these awaited developments were explicit signs of his appearance.

The One Powerful Over All Things has Promised It, He will Certainly Bring It About:

Bediuzzaman notes that the coming about of these blessed phenomena is a promise made by Almighty Allah. In the Qur'an, Allah tells all believers of the global dominion of Islamic morality.

This promise of Allah's is revealed as follows in a verse:

Allah has promised those of you who believe and do right actions that He will make them successors in the land as He made those before them successors, and will



firmly establish for them their religion with which He is pleased and give them, in place of their fear, security. "They worship Me, not associating anything with Me." Any who disbelieve after that, such people are deviators. (Surat an-Nur, 55)

The fact that Allah will certainly make good His promise is revealed as follows in the Qur'an:

That is Allah's promise. Allah does not break His promise. But most people do not know it. (Surat ar-Rum, 6)

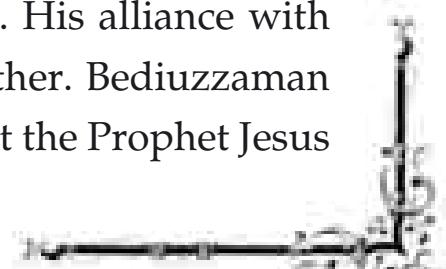
... Allah will not break His promise. (Surah Al 'Imr'an, 9)

... Allah will not fail to keep His promise. (Surat ar-Ra'd, 31)

These glad promises made by Allah in the verses of the Qur'an will be kept, insha'Allah. Bediuzzaman uses a very confident term, based on this information in the Qur'an, and reminds us that, by Allah's leave, these phenomena "**WILL CERTAINLY COME ABOUT**" in the End Times.

The developments described in the hadith of our Prophet (saas) and in these passages from Bediuzzaman have not so far taken place. Indeed, Bediuzzaman says, "**HE WILL**" and is thus referring to a future event, and not an event "that has taken or is taking place."

The Prophet Jesus (as) has not yet come to Earth for a second time. The entire Muslim and Christian worlds are awaiting the second coming of this blessed individual. His alliance with Hazrat Mahdi (as) has not yet come about either. Bediuzzaman recalls this fact in these passages, and says that the Prophet Jesus



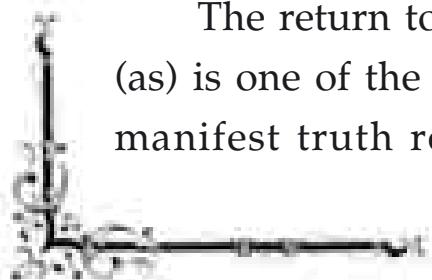
(as) and Hazrat Mahdi (as) will come "AT A LATER TIME" than his own.

9. Indeed, IT IS NOT FAR FROM THE WISDOM OF AN ALL-WISE ONE OF GLORY WHO ALL THE TIME SENDS THE ANGELS TO THE EARTH FROM THE HEAVENS, sometimes in human form (like Jibril (as) appearing in the form of Dihya), and sends spirit beings from the Spirit World making them appear in human form, and even sends the spirits of most of the dead saints to the world with similitudes of their bodies, TO CLOTHE THE PROPHET JESUS (AS) IN HIS BODY AND SEND HIM TO THE WORLD, SO TO BRING THE RELIGION OF THE PROPHET JESUS (AS) TO A GOOD CONCLUSION, FOR SUCH A MOMENTOUS RESULT, -EVEN IF HE WAS NOT ALIVE AND PRESENT WITH HIS BODY IN THE HEAVENLY WORLD, AND HAD TRULY DIED AND DEPARTED FOR THE FURTHEST CORNER OF THE HEREAFTER. Indeed HE PROMISED IT because His wisdom required it to be thus, and SINCE HE PROMISED IT, HE WILL MOST CERTAINLY SEND HIM. (Letters / Fifteenth Letter - p.80)

Bediuzzaman once again states that the second coming of the Prophet Jesus (as) is a certain fact, and illuminates the subject by referring to the angels:

Who All the Time Sends the Angels to the Earth from the Heavens:

The return to Earth in the End Times of the Prophet Jesus (as) is one of the miracles of Allah. Bediuzzaman refers to this manifest truth revealed in the Qur'an and the hadith, and



describes the second coming of the Prophet Jesus (as) as, by Allah's leave, a total certainty.

Bediuzzaman says that angels also come to Earth, by Allah's leave, when needed, and that the Prophet Jesus (as) will come for the second time, at the time appointed by Allah, and that he will call on people to adopt true religious moral values as a messenger of Allah.

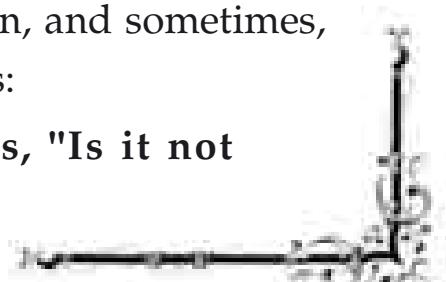
Angels live in a different dimension to those of space and time familiar to human beings. The following verses indicate that the dimension inhabited by the angels is beyond those concepts known to us:

[This punishment is] from Allah – the Lord of the Ascending Steps. The angels and the Spirit ascend to Him in a day whose length is fifty thousand years.
(Surat al-Ma'arij, 3-4)

The reference in this verse to "a day whose length is fifty thousand years" shows that the angels are not bound by the concept of time that we are fettered by. In addition, this is one of the proofs that there is another life beyond the concept of time known to human beings and that this life is not dependant upon a concept of time and space similar to those in this world. It is possible that the Prophet Jesus (as) is living in such a dimension. (Allah knows the truth.)

The fact that angels come to Earth to do things decreed by Allah and at times appointed by Him shows that it is possible, with our Lord's permission, to move from other dimensions to ours. It is revealed in the Qur'an that angels sometimes descend to Earth in order to transmit Allah's revelation, and sometimes, by Allah's leave, to help and support believers:

And when you said to the believers, "Is it not



enough for you that your Lord reinforced you with three thousand angels, sent down?" (Surah Al 'Imran, 124)

He sends down angels with the Spirit of His command to any of His servants He wills: "Give warning that there is no deity but Me, so have fear of Me!" (Surat an-Nahl, 2)

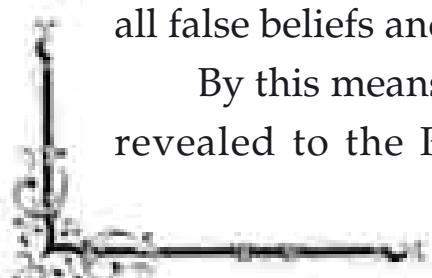
It is also revealed in the Qur'an that angels came as messengers to the Prophets Abraham (as) and Lot (as) and told them of the suffering that would afflict their peoples; that they came to the Prophet Zachariah (as) and told him he would have a child; and that they came to Hazrat Maryam and told her she had been chosen and of the birth of the Prophet Jesus (as). We are also told of the revelation of the Qur'an to our Prophet (saas) by way of the angel Jibril (as), and that the Prophet (saas) saw Jibril (as).

By referring to the angels, Bediuzzaman reveals that the second coming of the Prophet Jesus (as) in human form in the End Times will be in conformity with the law of Allah, and that Allah's promise will be made good.

So to Bring the Religion of the Prophet Jesus (as) to a Good Conclusion, for Such a Momentous Result:

By these words, Bediuzzaman is saying that our Lord will send the Prophet Jesus (as) to Earth for a second time for "**AN IMPORTANT, GOOD CONCLUSION.**" With the return to Earth of the Prophet Jesus (as), Christianity will be cleansed of all false beliefs and practices and will turn to Islam.

By this means, Christianity will be restored to the true form revealed to the Prophet Jesus (as), there will be an alliance



between Muslims and genuine Christians, and this alliance around the truth will bring peace to the world.

[The Prophet Jesus (as) Who is] Alive and Present with His Body in the Heavenly World:

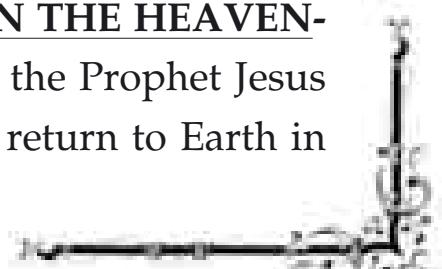
Here, Bediuzzaman is stating that, just like the angels, the Prophet Jesus (as) is alive in the Presence of Allah and that he will return to Earth at the time ordained by Allah.

The angels descend to Earth and then return to Allah's Presence at various times appointed by Him. However, the fact that they ascend into the Presence of Allah does not mean that they vanish as we understand the concept in this world. They merely pass over to another dimension and continue to live, but beyond our perception.

In a similar way, the fact that the Prophet Jesus (as) has been taken to the Presence of Allah does not mean that he is dead. Indeed, several verses make it very clear that the Prophet Jesus (as) did not die, and this is also confirmed by the hadith. The Prophet Jesus (as) is alive in a dimension we cannot comprehend. In addition, the fact that the angels can move between two dimensions, by Allah's leave, shows that this is an easy matter if our Lord so ordains.

When the time appointed by Allah comes, the Prophet Jesus (as) will return to Earth and he will call people to the true religious moral values as the messenger of our Lord. Bediuzzaman also expresses this fact by these words.

In the words "**[THE PROPHET JESUS (AS) WHO IS ALIVE AND PRESENT WITH HIS BODY IN THE HEAVENLY WORLD]**," Bediuzzaman is telling us that the Prophet Jesus (as) did not die, that he is still alive and will return to Earth in



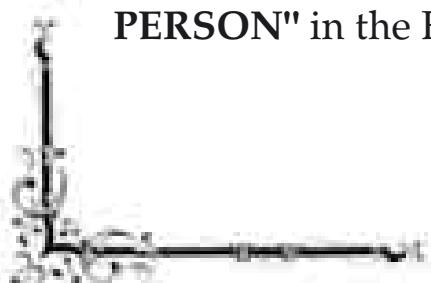
human form. Bediuzzaman thus reveals that the Prophet Jesus (as) is not a collective personality and is imparting the good news that this blessed prophet will return to Earth, as a miracle from Allah "**AS AN INDIVIDUAL IN HUMAN FORM.**"

It is not far from the wisdom of an all-wise one of glory ... to clothe the Prophet Jesus (as) in his body and send him to the world ... for such a momentous result, -even if he ... had truly died and departed for the furthest corner of the Hereafter:

With these words, Bediuzzaman reminds us that our Lord's might is infinite and that He has the power to do whatever He wills, and says that the second coming of the Prophet Jesus (as) will, by Allah's leave, definitely come about. Bediuzzaman's mentioning our Lord's infinite might in his description of the coming of the Prophet Jesus (as) is certainly one of the clearest indications of his absolute certainty on the subject.

Bediuzzaman gives an example here and says that "**IT IS NOT FAR FROM THE WISDOM OF AN ALL-WISE ONE OF GLORY ... TO CLOTHE HIM IN HIS BODY AND SEND HIM TO THE WORLD ... for such a momentous result, EVEN IF HE ... HAD TRULY DIED.**" By these words, Bediuzzaman is explicitly referring to a "**HUMAN BEING**" and revealing that the Prophet Jesus (as) is not a collective personality.

He is once again imparting the glad tidings that, with our Lord's leave, the Prophet Jesus (as) will return to Earth as "**A PERSON**" in the End Times.



Since He Promised It, He will most Certainly Send Him:

Allah has revealed that the Prophet Jesus (as) will return to Earth. He will definitely keep this promise.

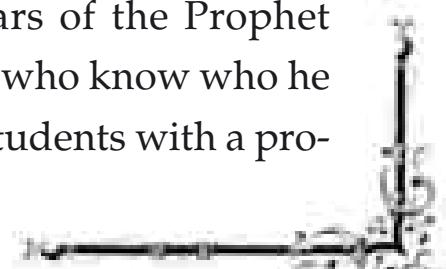
All this evidence is a sign that those people who try to deny that the Prophet Jesus (as) did not die and the fact that he will return to Earth, out of a failure to properly appreciate the might and greatness of Allah, are making a grave error.

It must not be forgotten that Allah is the All-Mighty, and has the power to do anything. He creates what He wills, in the form He wills. His knowledge is infinite. When the time appointed by Allah comes a great miracle will take place and the Prophet Jesus (as) will return to Earth. This fact is imparted in verses and hadith and is a marvel that all believers must reflect on. Bediuzzaman also expressed this promise made by Allah and, reminding us, as revealed in the Qur'an, that our Lord is He Who does not break His promises, imparts the glad tidings that the return to Earth, in human form, of the Prophet Jesus (as) is a "CERTAIN FACT."

10. ... WHEN THE PROPHET JESUS (AS) COMES, it is not necessary that everyone should know HIM TO BE THE TRUE JESUS.

HIS ELECT AND THOSE CLOSE TO HIM WILL RECOGNISE HIM through the light of faith. It will not be self-evident, so **NOT EVERYONE WILL RECOGNISE HIM ...** (Letters / Fifteenth Letter - p.80)

Bediuzzaman says that in the early years of the Prophet Jesus' (as) return to Earth the number of those who know who he is will be very small. His close followers and students with a pro-



found faith will be able to recognise him through the luminosity of faith, but society in general will not know he is the Prophet Jesus (as):

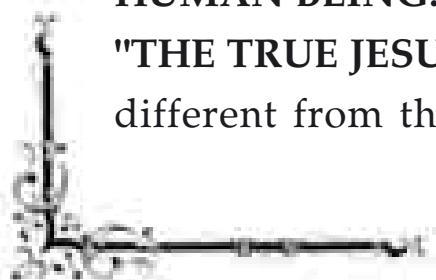
When the Prophet Jesus (as) Comes:

By the words "**WHEN THE PROPHET JESUS (AS) COMES**" Bediuzzaman is shedding light on a number of important matters. With the words "**WHEN [HE] ... COMES**" Bediuzzaman is imparting the tidings that the Prophet Jesus (as) will "**DEFINITELY COME.**" Bediuzzaman uses the verb "**COME**" to make it clear that the Prophet Jesus (as) is "**AN INDIVIDUAL,**" not a "spiritual entity."

A collective personality cannot "come" anywhere. A collective personality can only "form." "**COMING**" is an action specific to human beings. By these words Bediuzzaman is emphasizing this significant difference and making it certain that the Prophet Jesus (as) will return as a human being.

Him to be the True Jesus:

By these words Bediuzzaman is again emphasizing that the Prophet Jesus (as) is "**A HUMAN BEING**" and not a spiritual entity. By referring to "**THE TRUE JESUS**" Bediuzzaman is again referring to "**A PERSON**", the difference between the Prophet Jesus (as) and other people being made definite by the use of the word "**TRUE.**" Bediuzzaman also uses the pronoun "**HIM**" to again reiterate the fact that the Prophet Jesus (as) is "**A HUMAN BEING.**" In addition, Bediuzzaman's use of the words "**THE TRUE JESUS**" emphasize that when he returns he will be different from the "false Messiahs," who also are all human



beings, and that this blessed individual will be "**THE TRUE JESUS.**"

When the Prophet Jesus (as) returns, together with all those features that agree with the descriptions provided in the Qur'an and the hadith, he will be distinguished from all the false messiahs and, as Bediuzzaman emphasizes, will be "the true Jesus."

His Elect and Those Close to Him:

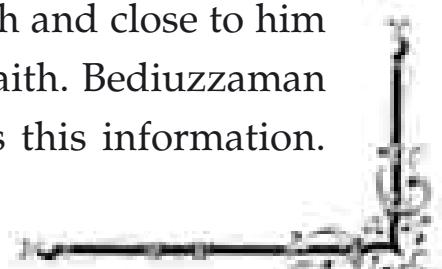
Bediuzzaman uses the words "**HIS ELECT AND THOSE CLOSE TO HIM**" to say that the Prophet Jesus (as) will have "**CLOSE FOLLOWERS POSSESSED OF PROFOUND FAITH.**" It is impossible for a collective personality to have "followers" or "people close to it." Only a person can have followers.

Bediuzzaman was certainly very well aware of this. By referring to the followers of the Prophet Jesus (as) he is telling Muslims that the Prophet Jesus (as) is not a collective personality and that this blessed individual will personally be at the head of his followers.

Will Recognise Him:

By his use of the word "**HIM**" Bediuzzaman is again stating that the Prophet Jesus (as) will come as "**A PERSON.**" Bediuzzaman's use of the word "**RECOGNISE**" puts the matter beyond all doubt. Only a "**PERSON**", an "**INDIVIDUAL**" can be recognised. It is of course impossible for "its close followers to recognise a collective personality."

However, Bediuzzaman does say that the followers of the Prophet Jesus (as) possessed of profound faith and close to him will recognise him through the light of that faith. Bediuzzaman is of course well aware of this as he imparts this information.



Bediuzzaman issues these statements in a highly conscious manner and thus proves that the Prophet Jesus (as) is "**AN INDIVIDUAL**" who will be recognised by believers.

Not Everyone will Recognise Him:

By saying "**NOT EVERYONE WILL RECOGNISE HIM**" Bediuzzaman is making it clear that in the early days of his coming not everyone will know who he is, in other words, that society as a whole will not recognise him. Bediuzzaman uses these words to once again draw our attention to the property of the verb "**RECOGNISE**" which is described above and unique to human beings. If Bediuzzaman thought that the Prophet Jesus (as) was a collective personality he would not have made such a statement or have referred to the Prophet Jesus (as) being recognised. But by using the word "**HIM**" Bediuzzaman is stating that the Prophet Jesus (as) is "**A PERSON**" and explains who will not be able to recognise him, thus once again emphasizing the matter.



HOW CAN WE RECOGNISE THE PROPHET JESUS (AS)?

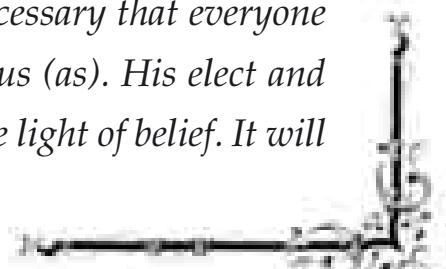
Who Will Be Able to Recognise the Prophet Jesus (as)?

It has been established in the light of the Qur'an, hadith and the interpretations of Islamic scholars that the Prophet Jesus (as) did not die and was raised up to the Presence of Allah and that he will indeed come back to earth. However, one question remains: How will we recognise the Prophet Jesus (as) when he comes back to the world and which of his attributes will make him recognisable?

The Qur'an, either in the verses or in particular stories, provides us detailed information regarding the prophets' lives and superior morality. Many common attributes of the prophets and of the true believers are mentioned in the Qur'an. Accordingly, referring to the Qur'an and the Sunnah, sincere believers can identify these superior attributes and accordingly recognise the Prophet Jesus (as).

However, very few people will recognise the Prophet Jesus (as) when he returns, as stated by Bediuzzaman Said Nursi:

When the Prophet Jesus (as) comes, it is not necessary that everyone should know him to be the true the Prophet Jesus (as). His elect and those close to him will recognise him through the light of belief. It will



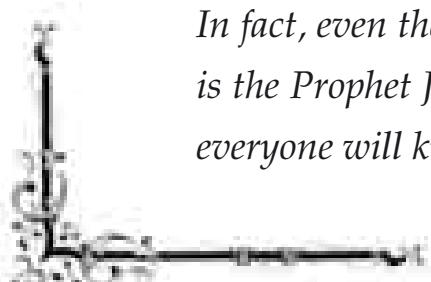
*not be self-evident so that everyone will recognise him.*²³

As Said Nursi says, during the early years of his second coming, the people that know of the Prophet Jesus (as) will be limited to a small group of people who are close to him. Furthermore, this will only be possible by the 'light of belief'. 'The light of belief' is the comprehension granted by Allah to those who believe in the existence and unity of Allah, observe the commands of the Qur'an and live by the Sunnah of the Messenger of Allah, the Prophet Muhammad (saas). With such comprehension, believers can evaluate situations precisely and grasp the details of events with no difficulty. As the Qur'an informs us, believers are those people who ponder upon everything surrounding them and thus never miss the details or subtle aspects of things. Indeed, Allah informs man that He will grant discrimination to judge between right and wrong (*Al-Furqan*) to those who reflect upon matters in the hope of comprehending the greatness and might of Allah and to those who have fear (*taqwa*) of Him:

You who believe! If you have taqwa of Allah, He will give you discrimination and erase your bad actions from you and forgive you. Allah's favour is indeed immense. (Surat al-Anfal: 29)

Thus, those who will recognise the Prophet Jesus (as) during his second coming and adhere to his message will actually be the righteous believers who believe in Allah and the Qur'an and in the Messenger of Allah (saas) and think deeply over things. Bediuzzaman Said Nursi, too, draws attention to this issue as follows:

*In fact, even the descent of the Prophet Jesus (as) and that he himself is the Prophet Jesus (as), can only be known by the light of faith; not everyone will know.*²⁴



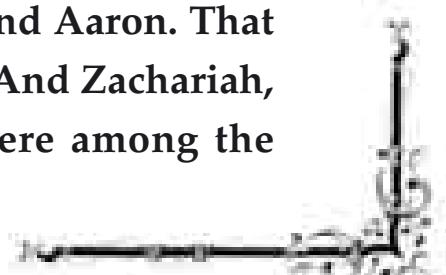
Which Attributes of The Prophet Jesus (as) Make Him Recognisable?

In answering this question, we first refer to the Qur'an in search of those attributes that are common to all the prophets related in the Qur'an and this would be equally applicable to the Prophet Jesus (as). In fact, there are numerous attributes of prophets but in this section we will emphasise the most apparent ones that are immediately evident.

1. He is different from other people because of his exceptional moral values

Like all other prophets Allah has chosen to proclaim His message to mankind, the Prophet Jesus (as) is known for his excellent moral values. The most distinctive attribute of the Prophet Jesus (as) is his exemplary person, immediately discernible in the society he lives in. He, indeed, has an exemplary character, unprecedented in nature and striking to anyone at first sight. He is an extremely committed, courageous and strong person; a manifestation of the trust he puts in Allah and his pure faith in Him. With such traits, he has a profound influence on everyone. This superiority, a shared attribute of all prophets, is related in the verse:

This is the argument We gave to Abraham against his people. We raise in rank anyone We will. Your Lord is All-Wise, All-Knowing. We gave him Isaac and Jacob, each of whom We guided. And before him We had guided Noah. And among his descendants were David and Solomon, and Job, Joseph, Moses and Aaron. That is how We recompense the good-doers. And Zachariah, John, Jesus and Elijah. All of them were among the



right-acting. And Ishmael, Elisha, Jonah and Lot. All of them We favoured over all beings. And some of their forebears, descendants and brothers; We chose them and guided them to a straight path. That is Allah's guidance. He guides by it those of His slaves He wills... (Surat al-An'am: 83-88)

That Allah granted superior attributes to the prophets is expressed precisely in the verse above. There are many other examples narrated in the Qur'an and the verses below inform us of the superior traits granted to the various prophets:

Abraham was a community in himself. (Surat an-Nahl: 120)

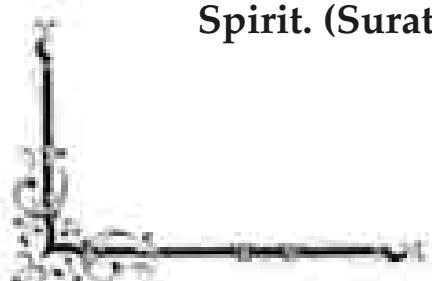
And remember Our slaves Abraham, Isaac and Jacob, men of true strength and inner sight. (Surah Sad: 45)

In Our eyes they are among the best of chosen men. (Surah Sad: 47)

We gave knowledge to David and Solomon who said, 'Praise be to Allah who has favoured us over many of His slaves Who are believers...' (Surat an-Naml: 15)

The Prophet Jesus (as) is also one of the chosen prophets of Allah. Allah states the following about him:

These Messengers: We favoured some of them over others. Allah spoke directly to some of them and raised up some of them in rank. We gave clear Signs to Jesus, son of Maryam, and reinforced him with the Purest Spirit. (Surat al-Baqara: 253)



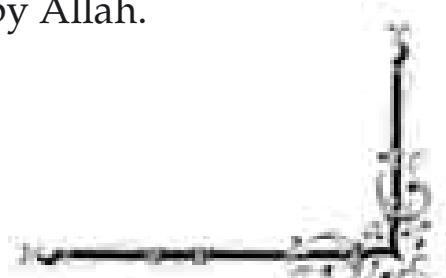
2. He will be recognised by the expression on his face which is only seen in Prophets

Allah informs us in the Qur'an that the superiority of those whom He has chosen can be in terms of their knowledge and as well as in terms of physical strength:

... He said, "Allah has chosen him over you and favoured him greatly in knowledge and physical strength. Allah gives kingship to anyone He wills. Allah is All Encompassing, All-Knowing. (Surat al-Baqara: 247)

Granted with wisdom, physical strength, knowledge and perfection of character, the Prophet Jesus (as) will have a unique appearance that is only seen in prophets. His strong fear of Allah and the light of his steadfast faith will all be apparent in his face. This expression on his face will at once distinguish him from others and people who see him will immediately notice that they are meeting someone quite superior. However, not everyone will be able to see this evident truth. Out of anger and pride, it is likely that some people will disregard this superiority and despite feeling it deep inside, they may feign ignorance. Only those having sincere faith will comprehend this superiority and have an appreciation of it.

Allah informs us that the Prophet Jesus (as) is "of high esteem in the world and the Hereafter, and one of those brought near..." (Surah Al 'Imran: 45). Thus, the Prophet Jesus (as) will be known to those people surrounding him for the honour and excellence only seen in those chosen by Allah.



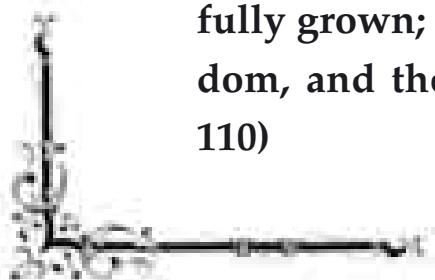
3. He has outstanding wisdom and decisive speech

**They are the ones to whom we gave the Book, Judge-
ment, and Prophethood... (Surat al-An'am: 89)**

Throughout history, Allah communicated His messages and revelations through His messengers. He also granted wisdom to these messengers: a decisive and highly pertinent style of speaking, exemplary manners in enjoining right actions and in forbidding evil, are all attributes common to the prophets. In the Qur'an, Allah also draws attention to the wisdom granted to each prophet. For instance, for the Prophet David (as), Allah states: "... We gave him wisdom and decisive speech." (Surah Sad: 20). Similarly, for the Prophet Yahya (John) (as): "**Yahya, ... We gave him judgement while still a child.**" (Surah Maryam: 12) About the Prophet Moses (as), Allah informs us: "**And when he reached his full strength and maturity, We gave him judgement and knowledge.**" (Surat al-Qasas: 14). About Luqman: "**We gave Luqman wisdom: 'Give thanks to Allah.'** (Surah Luqman: 12). Similarly, Allah relates: "**We gave the family of Abraham the Book and Wisdom...**" (Surat an-Nisa': 54)

Thus another attribute of the prophets is that they have been granted an outstanding wisdom and this would also hold true for the Prophet Jesus (as) as we learn from the Qur'an:

Remember when Allah said, "Jesus, son of Maryam, remember My blessing to you and to your mother when I reinforced you with the Purest Spirit so that you could speak to people in the cradle and when you were fully grown; and when I taught you the Book and Wisdom, and the Tawrah and the Injil. (Surat al-Ma'ida: 110)



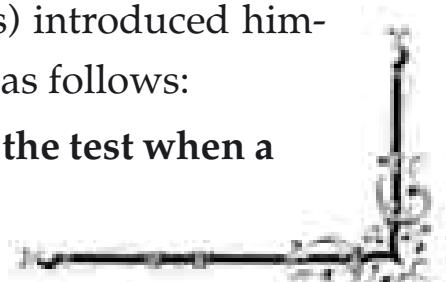
And when Jesus came with the Clear Signs, he said, "I have come to you with Wisdom and to clarify for you some of the things about which you have differed. Therefore have taqwa [fear] of Allah and obey me."
(Surat az-Zukhruf: 63)

These verses show that the Prophet Jesus (as) will be recognisable by his decisive, highly pertinent and striking speech. As in all other issues, a decisive manner of speaking is an attribute common to the prophets. Believers who adhere to the Qur'an as a guide to the truth grasp that the speech of the Prophet Jesus (as) has wisdom exclusive to messengers chosen by Allah. The wisdom he displays, the flawless diagnoses he makes, the intelligent solutions he brings will be the clear signs of a special gift that Allah granted to him. Thus, his superiority will be even more evident.

4. He will be very faithful

Each messenger introduced himself to the community to whom they were sent by saying: "**I am a faithful Messenger to you.**" (Surat ash-Shua'ra: 107). This faithfulness of the messengers is an outcome of their strict adherence to the Book and religion of Allah and to the obligations set by Him. They meticulously observe the boundaries of Allah and never deviate from His righteous path. Only intending to attain the good pleasure of Allah, they never submit to anyone's desires. The Qur'an informs us that just about all the prophets identified themselves to their peoples by way of this characteristic of theirs. For instance, in the Qur'an, the Prophet Moses (as) introduced himself to the community among whom he lived, as follows:

Before them We put Pharaoh's people to the test when a



noble Messenger came to them, saying, "Hand over to me the slaves of Allah. I am a trustworthy Messenger to you." (Surat ad-Dukhan: 17-18)

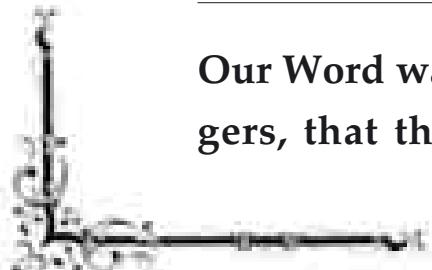
No doubt, the communities generally failed to appreciate this important attribute of the messengers. Furthermore, declining to abandon the ignorant way of living in which they indulged and refusing to live by the true religion to which the messengers summoned them, they usually showed intolerance towards them. Only after some time did they perceive the messengers to be trustworthy. The Prophet Joseph (as) is a good example. He was tested with difficulties for an extended period; first he was sold as a slave and then imprisoned for a number of years. By the will of Allah, when the due time arrived, however, he was recognised as a trustworthy person by people, and the king put him in charge of the state treasury:

The King said, "Bring him to me straight away! So I may draw him very close to me." When he had spoken with him, he declared, "Today you are trusted, established in our sight!" (Surah Yusuf: 54)

These attributes of the prophets mentioned in the Qur'an will also be observable in the Prophet Jesus (as). On his second coming to the earth, as a never-changing law of Allah, he will be known for his trustworthiness. Allah will provide His help to him, as He did to all the other prophets and his trustworthiness will be made manifest in due course.

5. He will be under the protection of Allah

Our Word was given before to Our slaves, the Messengers, that they would certainly be helped. It is Our



army which will be victorious. (Surat as-Saffat: 171-173)

Allah granted protection to His messengers over other people. He gave them the might to defeat their enemies and protected them against all their plots. Be it at the stage of taking a decision or putting a plan into practice, Allah always supported them.

Another sign for believers who are waiting for the Prophet Jesus (as), the Messenger of Allah, is his gift of making everything he does a success. His judgements, for instance, or the methods he employs, all bring remarkable results for himself as well as to the people around him. Truly, some events appearing to be against the good of the public will soon prove to be just the contrary. Such occurrences will indicate the pertinence of his judgements. That is because Allah assures his Messengers that, under all circumstances, they will prevail. So this second coming of the Prophet Jesus (as) will be very different from the first, since the second will be under the victorious banner of Islam. This promise ensures the overall success the Prophet Jesus (as) will attain in his mission.

Indeed, this will be so clear that it will inevitably attract the attention of the believers following him. Meanwhile, his enemies will notice the extraordinary nature of this situation as well. However, they will fail to recognise that this is the clear guidance of Allah. That is simply because their main objective in life is to overcome this distinguished person whom they see as an ordinary human being like themselves. However, as stated in the verse, "**Then We will rescue Our Messengers and those who have faith as well. It is incumbent upon Us to rescue the believers.**" (Surah Yunus: 103) Allah will render all their efforts

useless and help His messenger. The plots made or the struggles waged against him will never succeed.

6. He will not ask for any reward in return for his services

All the prophets referred to in the Qur'an rendered their services in the way of Allah without asking for any reward in return. The only gain they asked was the good pleasure of Allah. No worldly gain, no benefit did they request from anyone. One of the verses extolling this virtue of the Messengers is as follows:

My people! I do not ask for a wage for it. My wage is the responsibility of Him Who brought me into being. So will you not use your intellect? (Surah Hud: 51)

This virtue common to all the messengers will also be apparent in the Prophet Jesus (as). In his second coming, he will call people all over the world to the true religion of Allah. Yet, he will desire no worldly gain in return. Like all other messengers referred in the Qur'an, he will pursue Allah's good pleasure desiring to be rewarded by Him. This trait of his will earn him a reputation in society. Yet, one should also keep in mind that, as in all other aspects, only the believers will recognise and treasure this trait of his. Furthermore, although his enemies recognise him, it is completely possible that they may spread slanders about him, just like those experienced by other prophets in the past. Still, Allah will prove the groundless nature of these slanders and help him, just as He guides him in all his deeds.



7. He will be compassionate and full of mercy towards the believers

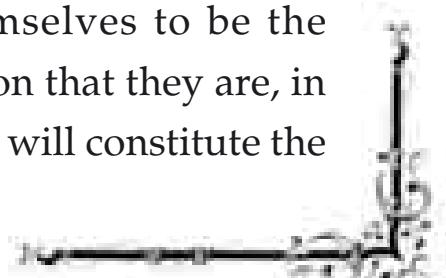
Another attribute peculiar to the messengers is their "compassionate and merciful" nature towards the believers. Being gentle and merciful to the believers following them, all the messengers strove to improve the characters of the believers for their well-being both in this world and the next. The most distinctive attribute of the Prophet Jesus (as) will be his mercy towards the believers. Allah relates this virtue as exemplified in the Last of the Messengers the Prophet Muhammad (saas), but which is common to all messengers, as follows:

A Messenger has come to you from among yourselves. Your suffering is distressing to him; he is deeply concerned for you; he is gentle and merciful to the believers. (Surat at-Tawbah: 128)

The Prophet Jesus (as) will also have "deep concern" for the believers surrounding him. This extreme sincerity inherent in his being will provide one of the concrete evidences that he is the real Prophet Jesus (as).

The Appearance of False Messiahs Foretells the Coming of The Prophet Jesus (as)

True believers will recognise the Prophet Jesus (as) from the portents. Every deed of his will be wise and inimitable; these portents will set him apart from other people, and he will immediately be recognised without the need for any proof. The very efforts of the false messiahs to prove themselves to be the Prophet Jesus (as) will be the clearest indication that they are, in fact, imposters. The Prophet Jesus' (as) actions will constitute the



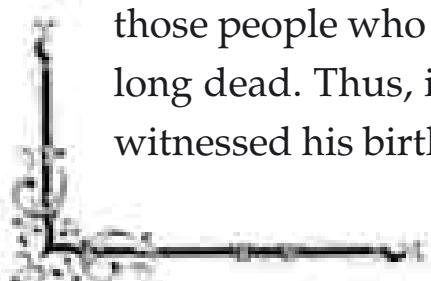
proof of his identity. He will inflict a terrible defeat on atheistic movements and systems that attempt to spread denial of Allah and to spread immorality. It will be easy for him to thwart the plots of the deniers with the revelation of Allah, to spread Allah's religion among people and to negate the efforts of the ungodly. By his miracles he will prove that the religion of Allah is the true way and that believers will inevitably have the upper hand. In the Qur'an Allah gives these glad tidings to believers:

They desire to extinguish Allah's Light with their mouths but Allah will perfect His Light, though the unbelievers hate it. It is He Who sent His Messenger with guidance and the Religion of Truth to exalt it over every other religion, though the associators hate it.

(Surat as-Saff: 8-9)

He Will Have No Relatives, Family or Acquaintances on Earth

The Prophet Jesus (as) will be recognisable by these attributes mentioned in the Qur'an. However, there will be other factors disclosing his identity. One of them will be the fact that he will have no relatives, family or acquaintances on earth. There will be no one who knows his physical features, his face or the tone of his voice. Indeed, no one will know him when he comes to earth for the second time simply because the people who knew him lived and died some two thousand years ago. His mother Maryam (as), the Prophet Zachariah (as), the disciples who spent years at his side, prominent Jews of the time and even those people who heard the Prophet Jesus' (as) revelations are all long dead. Thus, in his second coming to earth no one will have witnessed his birth, childhood, youth or adulthood. Nobody will



know anything about him. As explained in earlier sections of the book, the Prophet Jesus (as) came into existence by the command of Allah, the command "Be!" After two millennia, it is very natural that he will have no relatives on earth. Allah draws an analogy between his situation and that of Adam (as) when He states:

The likeness of Jesus in Allah's Sight is the same as Adam. He created him from earth and then He said to Him: "Be!" and he was. (Surah Al 'Imran: 59)

As mentioned in the verse, Allah gave the command "Be!" to Adam (as) and he was accordingly created. The way the Prophet Jesus (as) came into existence for the first time also occurred in the same way although he had a mother. Adam (as) had no parents and neither will the Prophet Jesus (as) at his second coming. Hundreds of years later, he will be on the earth with no known kin.

When the Prophet Jesus (as) returns to earth there will be no doubt as to his true identity. The lies of those who falsely claim to be the messiah will be seen through easily. It would be impossible for someone who has spent his entire childhood amongst people and whom countless people have known ever since he was very young, to claim to be the Prophet Jesus (as).



CONCLUSION

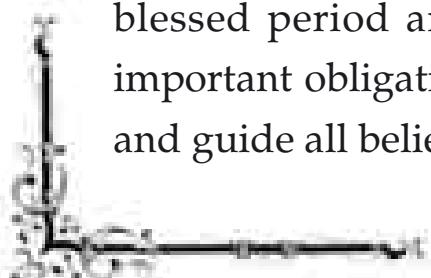
That the Prophet Jesus (as) will be sent back to earth for a second time by Allah is surely Divine glad tidings to all humanity. Islamic moral values will prevail with his second coming. He will then be a blessed saviour sent to all mankind. Indeed, in times when violence and disorder were increasingly experienced in the world, human beings begged a helper from Allah. Accordingly, Allah responded to their plea:

What reason could you have for not fighting in the Way of Allah – for those men, women and children who are oppressed and say, "Our Lord, take us out of this city whose inhabitants are wrongdoers! Give us a protector from You! Give us a helper from You!"?

(Surat an-Nisa': 75)

As mentioned earlier, the saviour in our time is the penetration of the Qur'anic values to our souls and society. Upon his second coming, the Prophet Jesus (as) will wholeheartedly communicate these revealed values favoured by Allah and strive purely to spread them to people all over the world.

The knowledge of unseen and future events is something only known to Allah. Yet, it is certain that those who expect this blessed period and this person must at that time undertake important obligations. Just as the Prophet Jesus (as) will protect and guide all believers, the believers must also give their whole-



hearted support to the Prophet Jesus (as) and help him in the services he renders for the sake of Allah.

Any idleness with regard to welcoming such an important guest will of course be morally unacceptable. No one, who has faith in Allah's verses, and is aware of world developments and the signs of the end times, can decide not to prepare for this blessed visitor. Those who follow the messengers of Allah, who provide them sincere support and adopt the revealed values brought by them may well hope to earn the good pleasure, mercy and eternal paradise of Allah. This is a definite promise and good tidings given by Allah:

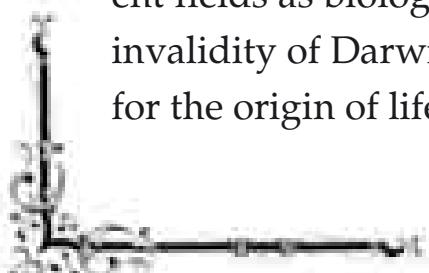
... Allah has sent down a reminder to you, a Messenger reciting Allah's Clear Signs to you to bring those who have faith and do right actions out of the darkness into the Light. Whoever has faith in Allah and acts rightly, We will admit him into Gardens with rivers flowing under them remaining in them timelessly, for ever and ever. Allah has provided for him excellently! (Surat at-Talaq: 10-11)



THE DECEPTION OF EVOLUTION

Darwinism, in other words the theory of evolution, was put forward with the aim of denying the fact of Creation, but is in truth nothing but failed, unscientific nonsense. This theory, which claims that life emerged by chance from inanimate matter, was invalidated by the scientific evidence of miraculous order in the universe and in living things, as well as by the discovery of about 300 million fossils revealing that evolution never happened. In this way, science confirmed the fact that Allah created the universe and the living things in it. The propaganda carried out today in order to keep the theory of evolution alive is based solely on the distortion of the scientific facts, biased interpretation, and lies and falsehoods disguised as science.

Yet this propaganda cannot conceal the truth. The fact that **the theory of evolution is the greatest deception in the history of science** has been expressed more and more in the scientific world over the last 20-30 years. Research carried out after the 1980s in particular has revealed that the claims of Darwinism are totally unfounded, something that has been stated by a large number of scientists. In the United States in particular, many scientists from such different fields as biology, biochemistry and palaeontology recognise the invalidity of Darwinism and employ the fact of Creation to account for the origin of life.



We have examined the collapse of the theory of evolution and the proofs of Creation in great scientific detail in many of our works, and are still continuing to do so. Given the enormous importance of this subject, it will be of great benefit to summarize it here.

The Scientific Collapse of Darwinism

As a **pagan doctrine** going back as far as ancient Greece, the theory of evolution was advanced extensively in the nineteenth century. The most important development that made it the top topic of the world of science was Charles Darwin's *The Origin of Species*, published in 1859. In this book, he opposed, in his own eyes, the fact that Allah created different living species on Earth separately, for he erroneously claimed that all living beings had a common ancestor and had diversified over time through small changes. **Darwin's theory was not based on any concrete scientific finding; as he also accepted, it was just an "assumption."** Moreover, as Darwin confessed in the long chapter of his book titled "**Difficulties on Theory,**" **the theory failed in the face of many critical questions.**

Darwin invested all of his hopes in new scientific discoveries, which he expected to solve these difficulties. However, contrary to his expectations, scientific findings expanded the dimensions of these difficulties. The defeat of Darwinism in the face of science can be reviewed under three basic topics:

- 1) *The theory cannot explain how life originated on Earth.*
- 2) *No scientific finding shows that the "evolutionary mechanisms" proposed by the theory have any evolutionary power at all.*
- 3) *The fossil record proves the exact opposite of what the theory suggests.*

In this section, we will examine these three basic points in general outlines:



The First Insurmountable Step: The Origin of Life

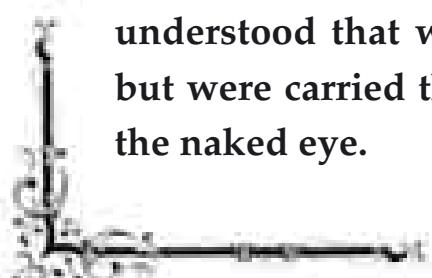
The theory of evolution posits that all living species evolved from a single living cell that emerged on the primitive Earth 3.8 billion years ago. How a single cell could generate millions of complex living species and, if such an evolution really occurred, why traces of it cannot be observed in the fossil record are some of the questions that the theory cannot answer. However, first and foremost, we need to ask: **How did this "first cell" originate?**

Since the theory of evolution ignorantly denies Creation, it maintains that the "first cell" originated as a product of blind coincidences within the laws of nature, without any plan or arrangement. According to the theory, inanimate matter must have produced a living cell as a result of coincidences. Such a claim, however, is inconsistent with the most unassailable rules of biology.

"Life Comes From Life"

In his book, Darwin never referred to the origin of life. The primitive understanding of science in his time rested on the assumption that living beings had a very simple structure. Since medieval times, spontaneous generation, which asserts that non-living materials came together to form living organisms, had been widely accepted. It was commonly believed that insects came into being from food leftovers, and mice from wheat. Interesting experiments were conducted to prove this theory. Some wheat was placed on a dirty piece of cloth, and it was believed that mice would originate from it after a while.

Similarly, maggots developing in rotting meat was assumed to be evidence of spontaneous generation. However, **it was later understood that worms did not appear on meat spontaneously, but were carried there by flies in the form of larvae, invisible to the naked eye.**



Even when Darwin wrote *The Origin of Species*, the belief that bacteria could come into existence from non-living matter was widely accepted in the world of science.

However, five years after the publication of Darwin's book, Louis Pasteur announced his results after long studies and experiments, that disproved spontaneous generation, a cornerstone of Darwin's theory. In his triumphal lecture at the Sorbonne in 1864, Pasteur said: "*Never will the doctrine of spontaneous generation recover from the mortal blow struck by this simple experiment.*"²⁵

For a long time, advocates of the theory of evolution resisted these findings. However, as the development of science unravelled the complex structure of the cell of a living being, the idea that life could come into being coincidentally faced an even greater impasse.

Inconclusive Efforts of the Twentieth Century

The first evolutionist who took up the subject of the origin of life in the twentieth century was the renowned Russian biologist Alexander Oparin. With various theses he advanced in the 1930s, he tried to prove that a living cell could originate by coincidence. These studies, however, were doomed to failure, and Oparin had to make the following confession:

Unfortunately, however, the problem of the origin of the cell is perhaps the most obscure point in the whole study of the evolution of organisms.²⁶

Evolutionist followers of Oparin tried to carry out experiments to solve this problem. The best known experiment was carried out by the American chemist Stanley Miller in 1953. Combining the gases he alleged to have existed in the primordial Earth's atmosphere in an experiment set-up, and adding energy to the mixture, Miller synthesized several organic molecules (amino acids) present in the structure of proteins.

Barely a few years had passed before it was revealed that this

experiment, which was then presented as an important step in the name of evolution, was invalid, for the atmosphere used in the experiment was very different from the real Earth conditions.²⁷

After a long silence, Miller confessed that the atmosphere medium he used was unrealistic.²⁸

All the evolutionists' efforts throughout the twentieth century to explain the origin of life ended in failure. The geochemist Jeffrey Bada, from the San Diego Scripps Institute accepts this fact in an article published in Earth magazine in 1998:

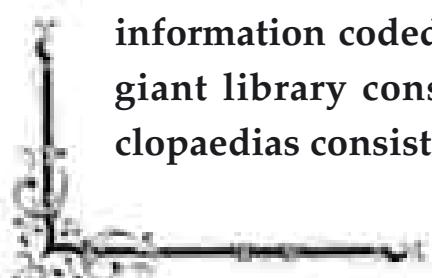
Today as we leave the twentieth century, we still face the biggest unsolved problem that we had when we entered the twentieth century: How did life originate on Earth?²⁹

The Complex Structure of Life

The primary reason why the theory of evolution ended up in such a great impasse regarding the origin of life is that even those living organisms deemed to be the simplest have incredibly complex structures. The cell of a living thing is more complex than all of our man-made technological products. **Today, even in the most developed laboratories of the world, a living cell cannot be produced by bringing organic chemicals together.**

The conditions required for the formation of a cell are too great in quantity to be explained away by coincidences. **The probability of proteins, the building blocks of a cell, being synthesized coincidentally, is 1 in 10^{950} for an average protein made up of 500 amino acids. In mathematics, a probability smaller than 1 over 10^{50} is considered to be impossible in practical terms.**

The DNA molecule, which is located in the nucleus of a cell and which stores genetic information, is an incredible databank. **If the information coded in DNA were written down, it would make a giant library consisting of an estimated 900 volumes of encyclopaedias consisting of 500 pages each.**



A very interesting dilemma emerges at this point: DNA can replicate itself only with the help of some specialized proteins (enzymes). However, the synthesis of these enzymes can be realized only by the information coded in DNA. As they both depend on each other, they have to exist at the same time for replication. This brings the scenario that life originated by itself to a deadlock. Prof. Leslie Orgel, an evolutionist of repute from the University of San Diego, California, confesses this fact in the September 1994 issue of the *Scientific American* magazine:

It is extremely improbable that proteins and nucleic acids, both of which are structurally complex, arose spontaneously in the same place at the same time. Yet it also seems impossible to have one without the other. And so, at first glance, one might have to conclude that life could never, in fact, have originated by chemical means.³⁰

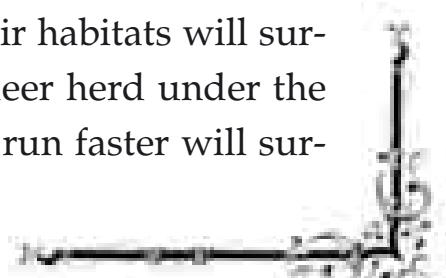
No doubt, if it is impossible for life to have originated spontaneously as a result of blind coincidences, then it has to be accepted that life was "created." This fact explicitly invalidates the theory of evolution, whose main purpose is to deny Creation.

Imaginary Mechanism of Evolution

The second important point that negates Darwin's theory is that both concepts put forward by the theory as "evolutionary mechanisms" were understood to have, in reality, no evolutionary power.

Darwin based his evolution allegation entirely on the mechanism of "natural selection." The importance he placed on this mechanism was evident in the name of his book: *The Origin of Species, By Means of Natural Selection...*

Natural selection holds that those living things that are stronger and more suited to the natural conditions of their habitats will survive in the struggle for life. For example, in a deer herd under the threat of attack by wild animals, those that can run faster will sur-



vive. Therefore, the deer herd will be comprised of faster and stronger individuals. However, unquestionably, this mechanism will not cause deer to evolve and transform themselves into another living species, for instance, horses.

Therefore, the mechanism of natural selection has no evolutionary power. Darwin was also aware of this fact and had to state this in his book *The Origin of Species*:

Natural selection can do nothing until favourable individual differences or variations occur.³¹

Lamarck's Impact

So, how could these "favourable variations" occur? Darwin tried to answer this question from the standpoint of the primitive understanding of science at that time. According to the French biologist Chevalier de Lamarck (1744-1829), who lived before Darwin, living creatures passed on the traits they acquired during their lifetime to the next generation. He asserted that these traits, which accumulated from one generation to another, caused new species to be formed. For instance, he claimed that giraffes evolved from antelopes; as they struggled to eat the leaves of high trees, their necks were extended from generation to generation.

Darwin also gave similar examples. In his book *The Origin of Species*, for instance, he said that some bears going into water to find food transformed themselves into whales over time.³²

However, the laws of inheritance discovered by Gregor Mendel (1822-84) and verified by the science of genetics, which flourished in the twentieth century, utterly demolished the legend that acquired traits were passed on to subsequent generations. Thus, natural selection fell out of favour as an evolutionary mechanism.



Neo-Darwinism and Mutations

In order to find a solution, Darwinists advanced the "Modern Synthetic Theory," or as it is more commonly known, Neo-Darwinism, at the end of the 1930s. Neo-Darwinism added mutations, which are distortions formed in the genes of living beings due to such external factors as radiation or replication errors, as the "cause of favourable variations" in addition to natural mutation.

Today, the model that Darwinists espouse, despite their own awareness of its scientific invalidity, is neo-Darwinism. The theory maintains that millions of living beings formed as a result of a process whereby numerous complex organs of these organisms (e.g., ears, eyes, lungs, and wings) underwent "mutations," that is, genetic disorders. Yet, there is an outright scientific fact that totally undermines this theory: **Mutations do not cause living beings to develop; on the contrary, they are always harmful.**

The reason for this is very simple: **DNA has a very complex structure, and random effects can only harm it.** The American geneticist B. G. Ranganathan explains this as follows:

First, genuine mutations are very rare in nature. Secondly, most mutations are harmful since they are random, rather than orderly changes in the structure of genes; any random change in a highly ordered system will be for the worse, not for the better. For example, if an earthquake were to shake a highly ordered structure such as a building, there would be a random change in the framework of the building which, in all probability, would not be an improvement.³³

Not surprisingly, no mutation example, which is useful, that is, which is observed to develop the genetic code, has been observed so far. All mutations have proved to be harmful. It was understood that mutation, which is presented as an "evolutionary mechanism," is actually a genetic occurrence that harms living things, and leaves them disabled. (The most common effect of mutation on human

beings is cancer.) Of course, a destructive mechanism cannot be an "evolutionary mechanism." Natural selection, on the other hand, "can do nothing by itself," as Darwin also accepted. This fact shows us that **there is no "evolutionary mechanism" in nature**. Since no evolutionary mechanism exists, no such any imaginary process called "evolution" could have taken place.

The Fossil Record: No Sign of Intermediate Forms

The clearest evidence that the scenario suggested by the theory of evolution did not take place is the fossil record.

According to the unscientific supposition of this theory, every living species has sprung from a predecessor. A previously existing species turned into something else over time and all species have come into being in this way. In other words, this transformation proceeds gradually over millions of years.

Had this been the case, numerous intermediary species should have existed and lived within this long transformation period.

For instance, some half-fish/half-reptiles should have lived in the past which had acquired some reptilian traits in addition to the fish traits they already had. Or there should have existed some reptile-birds, which acquired some bird traits in addition to the reptilian traits they already had. Since these would be in a transitional phase, they should be disabled, defective, crippled living beings. Evolutionists refer to these imaginary creatures, which they believe to have lived in the past, as "transitional forms."

If such animals ever really existed, there should be millions and even billions of them in number and variety. More importantly, the remains of these strange creatures should be present in the fossil record. *In The Origin of Species*, Darwin explained:

If my theory be true, numberless intermediate varieties, linking most closely all of the species of the same group together must

assuredly have existed... Consequently, evidence of their former existence could be found only amongst fossil remains.³⁴

However, **Darwin was well aware that no fossils of these intermediate forms had yet been found.** He regarded this as a major difficulty for his theory. In one chapter of his book titled "**Difficulties on Theory,**" he wrote:

Why, if species have descended from other species by insensibly fine gradations, do we not everywhere see innumerable transitional forms? Why is not all nature in confusion instead of the species being, as we see them, well defined?... But, **as by this theory innumerable transitional forms must have existed, why do we not find them embedded in countless numbers in the crust of the earth?... Why then is not every geological formation and every stratum full of such intermediate links? Geology assuredly does not reveal any such finely graduated organic chain; and this, perhaps, is the most obvious and gravest objection which can be urged against my theory.**³⁵

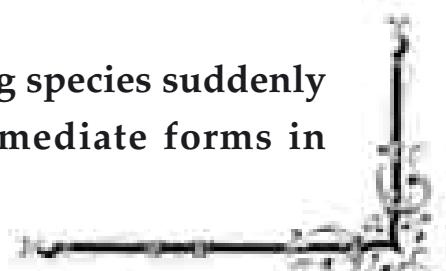
Darwin's Hopes Shattered

However, although evolutionists have been making strenuous efforts to find fossils since the middle of the nineteenth century all over the world, **no transitional forms have yet been uncovered.** All of the fossils, contrary to the evolutionists' expectations, show that **life appeared on Earth all of a sudden and fully-formed.**

One famous British palaeontologist, Derek V. Ager, admits this fact, even though he is an evolutionist:

The point emerges that if we examine the fossil record in detail, whether at the level of orders or of species, **we find - over and over again - not gradual evolution, but the sudden explosion of one group at the expense of another.**³⁶

This means that in **the fossil record, all living species suddenly emerge as fully formed, without any intermediate forms in**



between. This is just the opposite of Darwin's assumptions. Also, this is very strong evidence that **all living things are created.** The only explanation of a living species emerging suddenly and complete in every detail without any evolutionary ancestor is that it was created. This fact is admitted also by the widely known evolutionist biologist Douglas Futuyma:

Creation and evolution, between them, exhaust the possible explanations for the origin of living things. Organisms either appeared on the earth fully developed or they did not. If they did not, they must have developed from pre-existing species by some process of modification. If they did appear in a fully developed state, they must indeed have been created by some omnipotent intelligence.³⁷

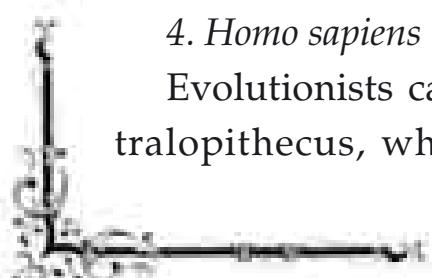
Fossils show that living beings emerged fully developed and in a perfect state on the Earth. That means that "the origin of species," contrary to Darwin's supposition, is not evolution, but **Creation.**

The Tale of Human Evolution

The subject most often brought up by advocates of the theory of evolution is the subject of the origin of man. The Darwinist claim holds that man evolved from so-called ape-like creatures. During this alleged evolutionary process, which is supposed to have started 4-5 million years ago, some "transitional forms" between present-day man and his imaginary ancestors are supposed to have existed. According to this completely imaginary scenario, four basic "categories" are listed:

1. *Australopithecus*
2. *Homo habilis*
3. *Homo erectus*
4. *Homo sapiens*

Evolutionists call man's so-called first ape-like ancestors *Australopithecus*, which means "South African ape." These living



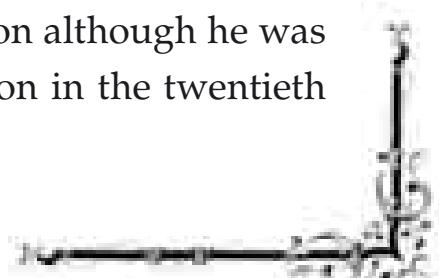
beings are actually nothing but an old ape species that has become extinct. Extensive research done on various *Australopithecus* specimens by two world famous anatomists from England and the USA, namely, Lord Solly Zuckerman and Prof. Charles Oxnard, shows that these apes belonged to an ordinary ape species that became extinct and bore no resemblance to humans.³⁸

Evolutionists classify the next stage of human evolution as "homo," that is "man." According to their claim, the living beings in the *Homo series* are more developed than *Australopithecus*. Evolutionists devise a fanciful evolution scheme by arranging different fossils of these creatures in a particular order. This scheme is imaginary because it has never been proved that there is an evolutionary relation between these different classes. Ernst Mayr, one of the twentieth century's most important evolutionists, contends in his book *One Long Argument* that "particularly historical [puzzles] such as the origin of life or of *Homo sapiens*, are extremely difficult and may even resist a final, satisfying explanation."³⁹

By outlining the link chain as *Australopithecus* > *Homo habilis* > *Homo erectus* > *Homo sapiens*, evolutionists imply that each of these species is one another's ancestor. However, recent findings of paleoanthropologists have revealed that *Australopithecus*, *Homo habilis*, and *Homo erectus* lived at different parts of the world at the same time.⁴⁰

Moreover, a certain segment of humans classified as *Homo erectus* have lived up until very modern times. ***Homo sapiens neandertalensis* and *Homo sapiens sapiens* (present-day man) co-existed in the same region.**⁴¹

This situation apparently indicates the invalidity of the claim that they are ancestors of one another. The late Stephen Jay Gould explained this deadlock of the theory of evolution although he was himself one of the leading advocates of evolution in the twentieth century:



What has become of our ladder if there are three coexisting lineages of hominids (A. africanus, the robust australopithecines, and H. habilis), none clearly derived from another? Moreover, none of the three display any evolutionary trends during their tenure on earth.⁴²

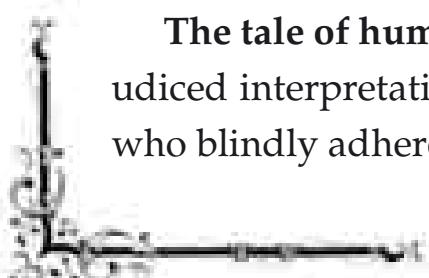
Put briefly, the scenario of human evolution, which is "upheld" with the help of various drawings of some "half ape, half human" creatures appearing in the media and course books, that is, frankly, by means of propaganda, is nothing but **a tale with no scientific foundation.**

Lord Solly Zuckerman, one of the most famous and respected scientists in the U.K., who carried out research on this subject for years and studied Australopithecus fossils for 15 years, finally concluded, despite being an evolutionist himself, that **there is, in fact, no such family tree branching out from ape-like creatures to man.**

Zuckerman also made an interesting "spectrum of science" ranging from those he considered scientific to those he considered unscientific. According to Zuckerman's spectrum, the most "scientific"- that is, depending on concrete data-fields of science are chemistry and physics. After them come the biological sciences and then the social sciences. At the far end of the spectrum, which is the part considered to be most "unscientific," are "extra-sensory perception"- concepts such as telepathy and sixth sense-and finally "human evolution." Zuckerman explains his reasoning:

We then move right off the register of objective truth into those fields of presumed biological science, like extrasensory perception or the interpretation of man's fossil history, where to the faithful [evolutionist] anything is possible - and where the ardent believer [in evolution] is sometimes able to believe several contradictory things at the same time.⁴³

The tale of human evolution boils down to nothing but the prejudiced interpretations of some fossils unearthed by certain people, who blindly adhere to their theory.



Darwinian Formula!

Besides all the technical evidence we have dealt with so far, let us now for once, examine what kind of a superstition the evolutionists have with an example so simple as to be understood even by children:

The theory of evolution asserts that life is formed by chance. According to this irrational claim, lifeless and unconscious atoms came together to form the cell and then they somehow formed other living things, including man. Let us think about that. When we bring together the elements that are the building-blocks of life such as carbon, phosphorus, nitrogen and potassium, only a heap is formed. No matter what treatments it undergoes, this atomic heap cannot form even a single living being. If you like, let us formulate an "experiment" on this subject and let us examine on the behalf of evolutionists what they really claim without pronouncing loudly under the name "**Darwinian formula**":

Let evolutionists put plenty of materials present in the composition of living things such as phosphorus, nitrogen, carbon, oxygen, iron, and magnesium into big barrels. Moreover, let them add in these barrels any material that does not exist under normal conditions, but they think as necessary. Let them add in this mixture as many amino acids and as many proteins-a single one of which has a formation probability of 1 in 10^{950} -as they like. Let them expose these mixtures to as much heat and moisture as they like. Let them stir these with whatever technologically developed device they like. Let them put the foremost scientists beside these barrels. Let these experts wait in turn beside these barrels for billions, and even trillions of years. Let them be free to use all kinds of conditions they believe to be necessary for a human's formation. **No matter what they do, they cannot produce from these barrels a human, say a professor that examines his cell structure under the electron microscope.** They cannot produce giraffes, lions, bees, canaries,

horses, dolphins, roses, orchids, lilies, carnations, bananas, oranges, apples, dates, tomatoes, melons, watermelons, figs, olives, grapes, peaches, peafowls, pheasants, multicoloured butterflies, or millions of other living beings such as these. Indeed, they could not obtain even a single cell of any one of them.

Briefly, unconscious atoms cannot form the cell by coming together. They cannot take a new decision and divide this cell into two, then take other decisions and create the professors who first invent the electron microscope and then examine their own cell structure under that microscope. **Matter is an unconscious, lifeless heap, and it comes to life with Allah's superior creation.**

The theory of evolution, which claims the opposite, is a total fallacy completely contrary to reason. Thinking even a little bit on the claims of evolutionists discloses this reality, just as in the above example.

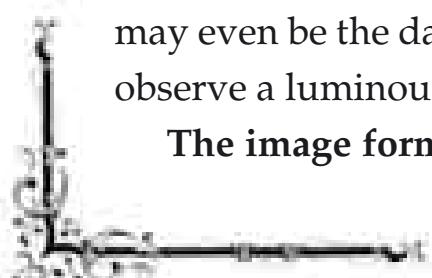
Technology in the Eye and the Ear

Another subject that remains unanswered by evolutionary theory is the excellent quality of perception in the eye and the ear.

Before passing on to the subject of the eye, let us briefly answer the question of how we see. Light rays coming from an object fall oppositely on the eye's retina. Here, these light rays are transmitted into electric signals by cells and reach a tiny spot at the back of the brain, the "centre of vision." These electric signals are perceived in this centre as an image after a series of processes. With this technical background, let us do some thinking.

The brain is insulated from light. That means that its inside is completely dark, and that no light reaches the place where it is located. Thus, the "centre of vision" is never touched by light and may even be the darkest place you have ever known. However, you observe a luminous, bright world in this pitch darkness.

The image formed in the eye is so sharp and distinct that even



the technology of the twentieth century has not been able to attain it. For instance, look at the book you are reading, your hands with which you are holding it, and then lift your head and look around you. Have you ever seen such a sharp and distinct image as this one at any other place? Even the most developed television screen produced by the greatest television producer in the world cannot provide such a sharp image for you. This is a three-dimensional, coloured, and extremely sharp image. For more than 100 years, thousands of engineers have been trying to achieve this sharpness. Factories, huge premises were established, much research has been done, plans and designs have been made for this purpose. Again, look at a TV screen and the book you hold in your hands. You will see that there is a big difference in sharpness and distinction. Moreover, the TV screen shows you a two-dimensional image, whereas with your eyes, you watch a three-dimensional perspective with depth.

For many years, tens of thousands of engineers have tried to make a three-dimensional TV and achieve the vision quality of the eye. Yes, they have made a three-dimensional television system, but it is not possible to watch it without putting on special 3-D glasses; moreover, it is only an artificial three-dimension. The background is more blurred, the foreground appears like a paper setting. Never has it been possible to produce a sharp and distinct vision like that of the eye. In both the camera and the television, there is a loss of image quality.

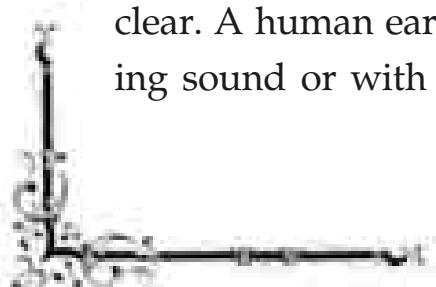
Evolutionists claim that the mechanism producing this sharp and distinct image has been formed by chance. Now, if somebody told you that the television in your room was formed as a result of chance, that all of its atoms just happened to come together and make up this device that produces an image, what would you think? How can atoms do what thousands of people cannot?

If a device producing a more primitive image than the eye could

not have been formed by chance, then it is very evident that the eye and the image seen by **the eye could not have been formed by chance**. The same situation applies to the ear. The outer ear picks up the available sounds by the auricle and directs them to the middle ear, the middle ear transmits the sound vibrations by intensifying them, and the inner ear sends these vibrations to the brain by translating them into electric signals. Just as with the eye, the act of hearing finalizes in the centre of hearing in the brain.

The situation in the eye is also true for the ear. That is, **the brain is insulated from sound** just as it is from light. It does not let any sound in. Therefore, no matter how noisy is the outside, the inside of the brain is completely silent. Nevertheless, the sharpest sounds are perceived in the brain. **In your completely silent brain, you listen to symphonies, and hear all of the noises in a crowded place.** However, were the sound level in your brain measured by a precise device at that moment, complete silence would be found to be prevailing there.

As is the case with imagery, decades of effort have been spent in trying to generate and reproduce sound that is faithful to the original. The results of these efforts are sound recorders, high-fidelity systems, and systems for sensing sound. Despite all of this technology and the thousands of engineers and experts who have been working on this endeavour, no sound has yet been obtained that has the same sharpness and clarity as the sound perceived by the ear. Think of the highest-quality hi-fi systems produced by the largest company in the music industry. Even in these devices, when sound is recorded some of it is lost; or when you turn on a hi-fi you always hear a hissing sound before the music starts. However, the sounds that are the products of the human body's technology are extremely sharp and clear. A human ear never perceives a sound accompanied by a hissing sound or with atmospherics as does a hi-fi; rather, it perceives



sound exactly as it is, sharp and clear. This is the way it has been since the creation of man.

So far, no man-made visual or recording apparatus has been as sensitive and successful in perceiving sensory data as are the eye and the ear. However, as far as seeing and hearing are concerned, a far greater truth lies beyond all this.

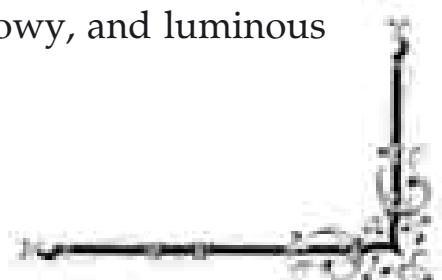
To Whom Does the Consciousness that Sees and Hears within the Brain Belong?

Who watches an alluring world in the brain, listens to symphonies and the twittering of birds, and smells the rose?

The stimulations coming from a person's eyes, ears, and nose travel to the brain as electro-chemical nerve impulses. In biology, physiology, and biochemistry books, you can find many details about how this image forms in the brain. However, you will never come across the most important fact: Who perceives these electro-chemical nerve impulses as images, sounds, odours, and sensory events in the brain? **There is a consciousness in the brain that perceives all this without feeling any need for an eye, an ear, and a nose.** To whom does this consciousness belong? Of course it does not belong to the nerves, the fat layer, and neurons comprising the brain. This is why Darwinist-materialists, who believe that everything is comprised of matter, cannot answer these questions.

For this consciousness is the spirit created by Allah, which needs neither the eye to watch the images nor the ear to hear the sounds. Furthermore, it does not need the brain to think.

Everyone who reads this explicit and scientific fact should ponder on Almighty Allah, and fear and seek refuge in Him, for He squeezes the entire universe in a pitch-dark place of a few cubic centimetres in a three-dimensional, coloured, shadowy, and luminous form.



A Materialist Faith

The information we have presented so far shows us that **the theory of evolution is incompatible with scientific findings**. The theory's claim regarding the origin of life is inconsistent with science, the evolutionary mechanisms it proposes have no evolutionary power, and fossils demonstrate that **the required intermediate forms have never existed**. So, it certainly follows that the theory of evolution should be pushed aside as an unscientific idea. This is how many ideas, such as the Earth-centred universe model, have been taken out of the agenda of science throughout history.

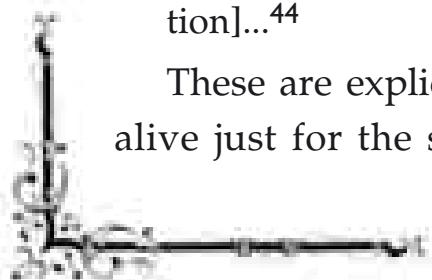
However, the theory of evolution is kept on the agenda of science. Some people even try to represent criticisms directed against it as an "attack on science." Why?

The reason is that this theory is an indispensable dogmatic belief for some circles. These circles are **blindly devoted** to materialist philosophy and adopt Darwinism because it is the only materialist explanation that can be put forward to explain the workings of nature.

Interestingly enough, they also confess this fact from time to time. A well-known geneticist and an outspoken evolutionist, Richard C. Lewontin from Harvard University, confesses that he is "first and foremost a materialist and then a scientist":

It is not that the methods and institutions of science somehow compel us accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our a priori adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, so we cannot allow a Divine [intervention]...⁴⁴

These are explicit statements that **Darwinism is a dogma** kept alive just for the sake of adherence to materialism. This dogma



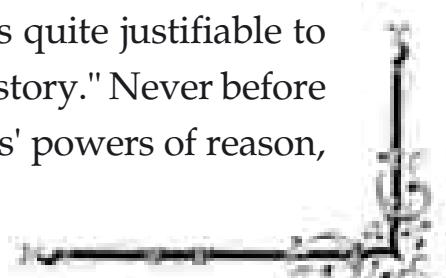
maintains that there is no being save matter. Therefore, it argues that inanimate, unconscious matter brought life into being. It insists that millions of different living species (e.g., birds, fish, giraffes, tigers, insects, trees, flowers, whales, and human beings) originated as a result of the interactions between matter such as pouring rain, lightning flashes, and so on, out of inanimate matter. This is a precept contrary both to reason and science. Yet Darwinists continue to ignorantly defend it just so as not to acknowledge, in their own eyes, the evident existence of Allah.

Anyone who does not look at the origin of living beings with a materialist prejudice sees this evident truth: **All living beings are works of a Creator**, Who is All-Powerful, All-Wise, and All-Knowing. **This Creator is Allah**, Who created the whole universe from non-existence, designed it in the most perfect form, and fashioned all living beings.

The Theory of Evolution: The Most Potent Spell in the World

Anyone free of prejudice and the influence of any particular ideology, who uses only his or her reason and logic, will clearly understand that belief in the theory of evolution, which brings to mind the superstitions of societies with no knowledge of science or civilization, is quite impossible.

As explained above, those who believe in the theory of evolution think that a few atoms and molecules thrown into a huge vat could produce thinking, reasoning professors and university students; such scientists as Einstein and Galileo; such artists as Humphrey Bogart, Frank Sinatra and Luciano Pavarotti; as well as antelopes, lemon trees, and carnations. Moreover, as the scientists and professors who believe in this nonsense are educated people, it is quite justifiable to speak of this theory as "the most potent spell in history." Never before has any other belief or idea so taken away peoples' powers of reason,



refused to allow them to think intelligently and logically, and hidden the truth from them as if they had been blindfolded. This is an even worse and unbelievable blindness than the totem worship in some parts of Africa, the people of Saba worshipping the Sun, the tribe of the Prophet Abraham (as) worshipping idols they had made with their own hands, or some among the people of the Prophet Moses (as) worshipping the Golden Calf.

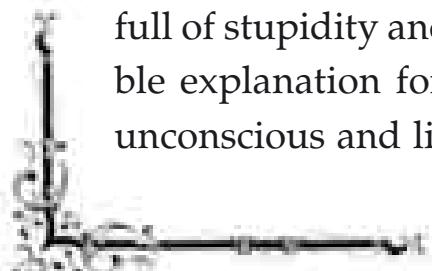
In fact, Allah has pointed to this lack of reason in the Qur'an. In many verses, He reveals that some peoples' minds will be closed and that they will be powerless to see the truth. Some of these verses are as follows:

As for those who do not believe, it makes no difference to them whether you warn them or do not warn them, they will not believe. Allah has sealed up their hearts and hearing and over their eyes is a blindfold. They will have a terrible punishment. (Surat al-Baqara, 6-7)

... They have hearts with which they do not understand. They have eyes with which they do not see. They have ears with which they do not hear. Such people are like cattle. No, they are even further astray! They are the unaware. (Surat al-A'raf, 179)

Even if We opened up to them a door into heaven, and they spent the day ascending through it, they would only say: "Our eyesight is befuddled! Or rather we have been put under a spell!" (Surat al-Hijr, 14-15)

Words cannot express just how astonishing it is that this spell should hold such a wide community in thrall, keep people from the truth, and not be broken for 150 years. It is understandable that one or a few people might believe in impossible scenarios and claims full of stupidity and illogicality. However, "magic" is the only possible explanation for people from all over the world believing that unconscious and lifeless atoms suddenly decided to come together



and form a universe that functions with a flawless system of organization, discipline, reason, and consciousness; a planet named Earth with all of its features so perfectly suited to life; and living things full of countless complex systems.

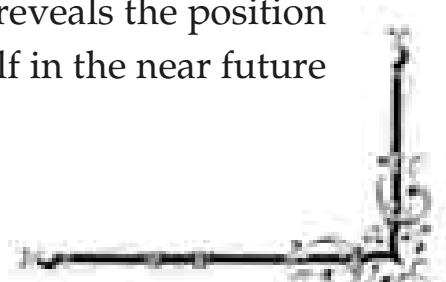
In fact, the Qur'an relates the incident of the Prophet Moses (as) and Pharaoh to show that some people who support atheistic philosophies actually influence others by magic. When Pharaoh was told about the true religion, he told the Prophet Moses (as) to meet with his own magicians. When Moses (as) did so, he told them to demonstrate their abilities first. The verses continue:

He said: "You throw." And when they threw, they cast a spell on the people's eyes and caused them to feel great fear of them. They produced an extremely powerful magic. (Surat al-A'raf, 116)

As we have seen, Pharaoh's magicians were able to deceive everyone, apart from Moses (as) and those who believed in him. However, his evidence broke the spell, or "swallowed up what they had forged," as revealed in the verse:

We revealed to Moses: "Throw down your staff." And it immediately swallowed up what they had forged. So the Truth took place and what they did was shown to be false. (Surat al-A'raf, 117-8)

As we can see, when people realized that a spell had been cast upon them and that what they saw was just an illusion, Pharaoh's magicians lost all credibility. In the present day too, unless those who, under the influence of a similar spell, believe in these ridiculous claims under their scientific disguise and spend their lives defending them, abandon their superstitious beliefs, they also will be humiliated when the full truth emerges and the spell is broken. In fact, world-renowned British writer and philosopher Malcolm Muggeridge, who was an atheist defending evolution for some 60 years, but who subsequently realized the truth, reveals the position in which the theory of evolution would find itself in the near future in these terms:



I myself am convinced that **the theory of evolution**, especially the extent to which it's been applied, **will be one of the great jokes in the history books in the future**. Posterity will marvel that so very flimsy and dubious an hypothesis could be accepted with the incredible credulity that it has.⁴⁵

That future is not far off: On the contrary, people will soon see that "chance" is not a deity, and will look back on **the theory of evolution as the worst deceit and the most terrible spell in the world**. That spell is already rapidly beginning to be lifted from the shoulders of people all over the world. Many people who see its true face are wondering with amazement how they could ever have been taken in by it.



NOTES

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4. Ibn Kathir, *Tafsir al-Qur'an al-'Azim*, 1:573-576, Cairo, 1996
5. Imam Muhammad Zahid al-Kawthari, *Nazra 'Abira fi Maza'im Man Yankur Nuzul 'Isa 'alyhi al-Salam aabla al-Akhira (A Cursory Look at the Claims of Those Who Deny Jesus' Descent before the Next Life)*, Egypt, 1980, pp. 34-37
6. Abu Mansur Muhammad al-Maturidi, *Kitab Tawilat al-Qur'an*, Beirut, p. 67
7. Ibn Jarir al-Tabari, *Tafsir al-Tabari*, 3:290-291, Beirut, 1997
8. Hamdi Yazir of Elmali, *Hak Din Kuran Dili (The True Religion, the Language of the Qur'an)*, 2:1112-1113, Eser Publishing, Istanbul, 1971
9. Al-Ash'ari, *Al-Ash'ari's al-Ibana 'an Usul al-Diyana*, Cairo, 1986, 2:115
- 10 Hasan Basri Cantay, *Kuran-i Hakim ve Meal-i Kerim (Tafsir of the Qur'an)*, Risale Publishing, Istanbul, 1980, 1:92
11. Imam Ibn Taymiyya, *Majmu' Fatawa*, trans. by Abdurrahman ibn Muhammad ibn Qasim al-Asimi an-Najdi, 4:323
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14. Said Ramadan al-Buti, *Islam Akaidi (Islamic Catechism)*, Istanbul, Mavde Publishings, 1996, p. 338
15. Ömer Nasuhi Bilmen, *Kuran-i Kerim'in Türkçeleme Alisi ve Tefsiri (The Turkish Translation of the Noble Qur'an and Its Commentary)*, Timas Publishing, Istanbul, 8th edition, Volume 7, p. 3292
16. Prof. Suleyman Ates, *Yuce Kur'an'in Cagdas Tefsiri (The Contemporary Tafsir of the Holy Qur'an)*, Istanbul, 1988-1992, vol. 6, p. 4281
17. Sayyid Qutb, *Fi Zilal al-Qur'an (In the Shade of the Qur'an)*,
www.sevde.de/
Kuran-Tevsiri/Kuran_Tefsiri.htm
18. Imam Muhammad Zahid al-Kawthari, *Nazra 'Abira fi Maza'im Man Yankur Nuzul 'Isa 'alyhi al-Salam aabla al-Akhira (A Cursory Look at the Claims of Those Who Deny Jesus' Descent before the Next Life)*, Egypt, 1980, p. 105
19. Omer Nasuhi Bilmen, *Kuran-i Kerim'in Türkçeleme Alisi ve Tefsiri (The Turkish Translation of the Noble Qur'an and Its Commentary)*, Timas Publishing, Istanbul, 8th edition, Volume 7, p. 3292
20. Muhammed Khalil Herras, *Fasl al-maqal fi raf'i 'Isa hayyan wa nuzulihī wa qatlihi'd-Dajjal (The Ascend of Jesus, His Revival, Resurrection, and His Killing the Dajjal)*, Makatabat as-

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21. Imam at-Tabari, *The Commentary of at-Tabari*, Vol. 1, p. 247

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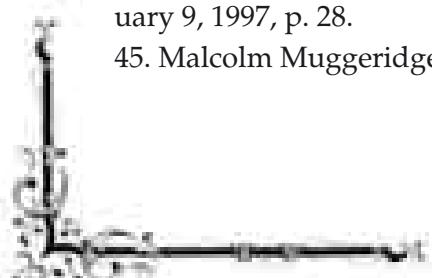
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43. Solly Zuckerman, *Beyond The Ivory Tower*, p. 19.

44. Richard Lewontin, "The Demon-Haunted World," *The New York Review of Books*, January 9, 1997, p. 28.

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*They said, "Glory be to You!
We have no knowledge except
what You have taught us. You are
the All-Knowing, the All-Wise."*

(Surat al-Baqara: 32)

